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ABSTRACT

The seven issues of this New Zealand journal contain brief articles on a variety of immigrant and multicultural education issues. Topics include: the role of English language instruction in creating opportunities; Pacific Islander university students; lecture listening and note-taking techniques; the language of geography examinations; audiotape libraries; supporting native language use in child care centers; implications of world English for English language teaching; teaching English as a Foreign Language (TEFL) in Vietnam; a home tutor conference; bilingual tutors and refugees; ESL funding; special education; meeting ESL students' needs within the school system; teaching English to absolute beginners; problems of recent Chinese immigrants; speech act analysis and its role in first language/cultural maintenance; community language schools; team teaching in the polytechnic institutes; bridging cultural gaps; inservice teacher education; language learning at home; a training program for Pacific Islanders; language content and perspectives of national curriculum programs; Samoan resources for the New Zealand curriculum; developments in Pacific Islands education; answers to questions primary school teachers ask about assisting students from non-English-speaking backgrounds (NESB); a German language weekend school for native German-speakers; successful bilingual teaching techniques; the linguistic and educational background of Lao immigrant students; designing Samoan language programs for New Zealand students; finding instructional materials for NESB students; guidelines for training peer and adult volunteer tutors of NESB students; the cultural and educational background of NESB Asian students; Cook Islands Maori instructional materials; student attitudes about English for Speakers of Other Languages (ESOL) classes; language maintenance in the Korean community; and newly migrated Samoan students. Works of creative writing are included in some issues. (MSE)

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Many Voices

Volume 6-12

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MANY VOICES

A Journal of New Settlers and Multicultural Education Issues

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A Journal of New Settlers and Multicultural Education Issues

October 1993

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It's you, my little country
from the window of the plane
you're there, it seems
unchanged

And yes! It leaps my heart
with joy, my eyes they
want to weep but I am
in control

They speak to me in the
familiar tongue
it is the same and yet
it's not. I am the one that's changed

And on return it leaps again
my silly heart, it loves
two lands with glorious, abiding
passion.

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Introduction

Tena koutou katoa.

There has been discussion recently about the standard of English and levels of achievement of university students from a non-English-speaking background. This issue contains a very valuable article which examines this topic. Pacific Islands students at Auckland University undertook their own research and produced a thoughtful and readable report which discusses factors affecting student's progress and offers some suggestions for help. This report, entitled "Coconuts Begin With a "C", will be useful for teachers at all tertiary institutions and also for secondary teachers. Primary teachers might also find some aspects discussed in this article useful in explaining their students' behaviour.

The two articles which follow, "Listening to Lectures" and "The Language of Geography Examinations", support this theme, by looking at the language used in lectures and in examinations. Often, students may have a reasonable knowledge of the subject being taught, but have difficulty with the way it is presented or examined. If teachers are aware of the language they use when teaching, they can either change it where necessary or ensure that students are familiar with important or significant terms.

Other articles in this issue demonstrate the wide variety of concerns in multicultural and ESOL teaching, from supporting new settlers in New Zealand, to teaching English as an international language both in New Zealand and overseas. At a time when New Zealand is considering its role in Asia and the Pacific such articles are very timely. And once again, *Many Voices* provides the opportunity for new settlers to be heard, with the final three articles conveying something of the emotion involved with changing one's country and culture, whether voluntarily or involuntarily, under economic or political duress.

Leith Wallace

English Opens Doors

by Kitty Chang

Have you ever done things which, in retrospect, you wonder how you ever had the courage, the nerve, or the good sense to do in the first place? How would you feel if you had lived in a foreign country for a few months only but heard yourself speaking in your new language in a radio broadcast?

Getting students from Hutt Valley Polytechnic to make a programme for ACCESS Radio was an exercise in learning both for the students and the staff involved. In 1992, Marcia Isles and I were teaching the Intermediate English and English for Further Training courses. We believe that English is learned not just in the classroom but also in the environment outside, and we tried to provide real-life experiences in which our students could use language to express and communicate their thoughts and feelings.

The students in our area are mostly Pacific Islands, Middle Eastern, and Asian migrants. Although the periods they have been in New Zealand vary from over forty years to just a few months, many of them live within the confines of their families and communities and seldom have opportunities to listen to speakers from the Race Relations Conciliator's Office, Civil Defence, or the Film Censor's Committee. The curriculum that has been developed for the courses includes visits to such places. The information that is gained enables the learners to better understand the way our society operates and gives them a little more control over their lives in New Zealand.

The learning climate in the Languages and Literacy section of the Hutt Valley Polytechnic is warm and co-operative, and staff often share thoughts and ideas to get feedback and inspiration in planning better learning activities for our students. During an informal discussion, one of our staff mentioned that she had contacts with ACCESS Radio and would any of our students like to visit the studio? It was a chance not to be missed!

Some of our students were already aware of the programmes put out by the Samoan and Chinese communities and were eager to see how it was all done. Arrangements were made with Charles Mabbett, a producer at ACCESS Radio, and two vanloads of adult students and their two tutors arrived in Wellington, not really sure of what they would find. I'm not sure what Charles was thinking when we all converged on him in his office, but he showed us around the studio and took us to see how programmes were put on air for National Radio as well. The students were impressed with the facilities (especially the cafeteria) and Charles was most informative and encouraging, answering their questions with tact and charm.

It just so happened that we were planning an ethnic fair as part of our open day, and we were cheeky enough to ask if we could have it advertised over ACCESS Radio. Charles suggested that we make a trailer. Right there and then, in the cafeteria, we mapped out a little advertising piece for the fair. It involved various members of the group introducing themselves in their native languages, giving the information, and injecting a little humour into it as well. There was very little time to practise, but there was very little time to feel nervous. The students were having fun. Seeing how the students responded to this, Charles suggested we think about producing a programme about ESOL (English for Speakers of Other Languages), as there was not a regular one.

Gillian Woodward, who is the manager of ACCESS radio, explained to us the administrative details of making programmes . ACCESS radio is funded presently by New Zealand on Air. Seventy percent of the costs are covered by the broadcasting fee but they have to raise the rest of the costs. To do this, groups who wish to make programmes are charged for access to air time and the expertise of the staff. All programmes on ACCESS are made by amateurs and volunteers, and the wonderful thing for us was the assurance that mistakes are okay; that we did not need to make perfect recordings. One of the things we stress in teaching adult language learners is that it is all right to make mistakes, and to find that the enlightened people at ACCESS radio felt the same way immediately made us want to explore the possibility for our students. Gillian told us that ACCESS radio is a place for minority groups to be heard. Most groups are not heard on other radio stations and ACCESS is a vehicle for minority groups to establish an identity for themselves in the community. Marcia and I saw exciting possibilities, but we were not able to commit ourselves to agree to make a regular programme without formal permission from our institution.

Just before we left, I urged one of my students, who had just completed some writing on his feelings when he came to New Zealand, to ask if he could read his story so that the others could hear it as if it were broadcast. Charles not only agreed, but he promised to make a tape of it for Khiem. The look on Khiem's face was the incentive for me to try to help the students make a "real" programme.

After speaking with our marketing people, we were given the green light to make a pilot programme and, after that, three programmes, one a month. Then the panic set in. What were we going to talk about? How would we ever fill up half an hour? Would the students be too nervous? Would people understand what they were saying? Would we have enough material to make that many programmes? Was it too late to back out?

However, we need not have worried. The expertise and the unflappable attitude that Charles exhibited when he produced our first programme made us determined to make more and better programmes. Our first broadcast was recorded at the end of the year, just before the courses finished. We spent about a day practising speaking, writing out answers to prepared questions, and organising music for the interludes.

The students had nearly completed their courses. They had done a lot of research and writing about life in New Zealand, and there was a lot of material that could be used on the programmes. The topics ranged from interviews on why the students had come to New Zealand, what they hoped to achieve from the courses they were on, what value they placed on learning English, to how they would preserve their own language and culture. The students also interviewed each other on things they had researched, such as the New Zealand National Anthem and future study options. As the marketing department were paying for our time on air, we also had a segment unashamedly advertising our English Language courses!

We have refined our techniques, and our volume of material has increased each time we do a programme. In the pilot programme, there was a lot of music and staff input, but the last one we made was entirely a student effort. They brainstormed topics, planned the interviews, wrote the scripts, and participated in the programme. We had more material than we could use and had to save some material for a future programme.

We were asked to give a name to the programme because it had to be printed in the newsletter. It was decided that "English Opens Doors" would be an appropriate name, as this was the theme that came through. The students felt that learning English helped them to open doors that would otherwise have been closed for them. They have gained a lot of confidence in speaking as the microphones in the studio are so sensitive that even those who are quiet speakers are heard with great clarity. We have been amazed at how well the speakers have come over in the broadcast.

What started out as an innocent visit to a radio studio has snowballed into a highly relevant learning experience for our students. It involves using language, working with others in groups, organising material, listening to others and responding to unrehearsed material, brainstorming, sorting and selecting relevant material, writing, speaking, and tone. One of the delightful things for the tutors is to see our students gaining such confidence that they can joke with each other on the programme. If you can create humour in your new language, doors will open even wider!

The students themselves can articulate how they felt about their experience much better than I can. The following are some extracts from their journals.

Alice:
When we visited the ACCESS radio station for the first time, I expected to see advanced facilities and progressive equipment and how it works. At first I was quite nervous; later on I calmed myself down and concentrated on the interview. I felt very happy because I had the confidence to speak on the radio.

Before I actually spoke on the radio I went to the library to look at an encyclopaedia to find out information about the New Zealand National Anthem.

I listen to ACCESS radio on Wednesday, from 6 p.m. to 10 p.m. and on Saturday from 8.30 p.m. to 10 p.m. because, during this time, ACCESS Radio presents the Chinese programme.

I like to have the opportunity to take part in another programme because I can practice my English conversation and improve my oral skills. I got the idea of making a programme with my own community group. As you know, when we arrived in New Zealand we didn't have many friends and we felt homesick. We like to have the Chinese programme; at least we can listen during our leisure time.

Vipaporn Stevens:
It was great for everybody this morning. We all felt nervous but we all did well, too. We had a small card to write down the speech that we would speak on the radio. We went into this small room group by group. One group of us had about four students. This room has a big microphone. I talked with Cuc. We were both quite pleased with our speech. I was so nervous; my hand was shaking as I spoke. I was very glad when it finished. When we went out from that room I heard Charles say, "Excellent!" That was the only word I remembered when we were brainstorming when we came back to the classroom.

It is 7.30 p.m. The song "Welcome to our World" has just finished. It is very hard to tell you what my feeling is now. I'm crying while I'm writing in this journal. Five years ago I couldn't speak any English like I do now, but today I'm going on the radio in New Zealand. I hear my friends introducing themselves. We all come from different countries. I've never before left my country to live in another country. I would love to give some ideas for people who were just like me when they first come here. When Melanie wrote the ideas down and asked who would like to do the programme I was quite interested in the important things we need to do in the new country because I thought that it is important to let the people know all the emergency things. I am glad I did this item. When the programme finished, I'm still so pleased. I am staying at home with no one because my husband has gone to work. He just phoned me when the programme finished. He told me how well we did. I phoned both Melanie and Kitty but there was no one home. I just wanted to say, "Hello," and tell you how pleased I am now! I phoned Cuc and Hua as well. Am I crazy? Maybe....

Tom Overhoff:
At 10.05 this morning we went over to ACCESS radio to record us on air. We went in two Polytech vans and we were all nervous about this, but everyone was practising their parts.

We arrived at the studio a little bit behind time so Charles, the instructor, told us what to do, but he was in a hurry because he had another group coming in at 11.30.

We started off with us singing "Welcome to our World," then the introduction. After that, Tulili read the poem and, oh, it was a moving poem. The poem reminded me of when I first arrived in New Zealand.

The third group went in and they did their part. Each group had to test their voices because some were too loud and some were too low. It was a relief when it was finished. Two students shared their thoughts about living in their country. I shared my experience about studying at Polytechnic in Petone. Then I ended up reading a little bit from my journal. March the 13th, 7.30 p.m. will be us on ACCESS Radio, and I'm looking forward to that.

Kitty Chang is a tutor in the School of Languages and Literacy, Hutt Valley Polytechnic.

Coconuts Begin With a "C": Pacific Islanders At University

by the Pacific Island Students Academic Achievement Collective, University of Auckland

The Pacific Island Students Academic Achievement Collective (PISAAC) was formed originally to make submissions to a sub-committee on remedial and bridging courses, and is concerned with the low academic achievement of Pacific Islanders at University. PISAAC is aware that a large number of Pacific Islands students (hereafter referred to as PI students) obtain only marginally passing grades and why this is so is not widely understood. The information contained in this report is based on a compilation of anecdotes by past and present PI students at Auckland University, designed to explain why PI students in general are poor achievers and to suggest how this situation can be improved.

The report aims to help our teachers understand the background and behaviour of PI students and thereby aid them in guiding PI students towards higher achievement. We recognise that teachers are often frustrated and irritated by certain characteristics of PI students, and we believe that knowledge of the students' background may go some way towards both alleviating that frustration and enhancing communication with the students and, in the end, give better academic results.

PI students appreciate their opportunities for tertiary education, and it is in the interests of the PI community and New Zealand society for them to succeed.

This report is also relevant for polytechnic and secondary teachers.

Coconuts Begin With a "C".

"For my first year and a half at Varsity I was getting Cs and C minuses for my written work, the same as my cousins and friends. We all used to boast about a C minus because it was just enough to pass. Our low marks seemed to bind us together so that a C minus made us proud. In this way, we hid our embarrassment at not doing well. Then one of my lecturers gave me a B for an essay and wrote that the essay was very promising. He took time to point out where I was going wrong and what I could do to improve and made positive comments on my work. That changed my attitude. After that, I had confidence in my ability, spent more time on my work, and became determined to do well. Since that essay I have had nothing lower than a B."

Where do Pacific Islands Students Come From?

PI students come to the University from very diverse backgrounds. Broadly, however, they fall into two major groups: those born and educated wholly or partly in the Islands, and those born and brought up in New Zealand. The two groups are similar in some ways and very different in others. Neither is homogeneous.

For those recently arrived in New Zealand, adapting to university life — new ideas, new freedoms, multitudes of strangers — is disorienting at first. When English is a second language, all this is simply more daunting.

PI students born in New Zealand may be struggling to forge an identity; they are at home neither in their parents' world, nor in their country of birth. The exposure they have had to their parents' culture and language varies considerably. Some speak and understand one or more Pacific languages, while others have little or no understanding of any language other than English. Again, some do not speak or write English with full fluency — and this applies to PI students from both groups. Language skills clearly affect academic achievement; less obvious is their importance to a person's sense of identity.

PI students identify primarily with their different Pacific homelands, and then as Pacific Islanders. Furthermore, they come from a range of backgrounds — from "educated elite" families in the Pacific to working-class migrant families in South Auckland. An appreciation of the great diversity among Pacific Islanders should be kept in mind as you read this report.

Socio-Economic Constraints

Pacific Island students are almost always tied into large extended families and this affects their academic lives. Most of us are intensely conscious of wider family obligations and try to juggle these with our studies — sometimes successfully and sometimes not. As one student wrote:

> We are finely tuned cultural schizophrenics — and very good at it too.

The nature and depth of family commitments can be intense. Weddings and funerals (both very frequent events in PI families) may require a student's presence for days before and after the event:

> ... to assist with shopping and cooking, transporting food and family members, collecting mats and money, and co-ordinating activities of younger children in the family. If you drive you are in constant demand — at all hours. Snatched sleep becomes the norm for everyone.

Take this case:

> When a flu epidemic hit one island in the Cook Islands, one student was occupied full-time for 5-6 weeks cooking for mourning gatherings in Auckland. Her first duty was to her family — even though to them her education is very important.

All this is particularly taxing when assignments are due. A couple of unforeseen funerals in one year can ruin a student's coursework.

Pacific Islands students also have a role in day-to-day family routines. In many families finances are slim and have to be spread widely, so students have to work not only to support themselves through university, but also to pay family bills and help younger children through school.

The household of which a student is a member may include various kin in Auckland for work and study. It may include several adults other than the student's parents, and cousins sent here for schooling. At weekends and holidays, the house may be full of young relatives from local boarding schools or techs; a community or family event may bring an influx of out-of-town or even out-of-country visitors. In such homes there is little privacy and no quiet place to study; even having a bed may be uncertain. Take the following case:

> Just before exams, a large number of overseas visitors came to stay for a church opening, and a student and her sister were shifted out of their bedroom for a couple of weeks. When the house emptied, the student's lecture notes could not be found.

For PI parents, the bilingual skills of their accomplished children make them ideal mediators with the wider society. In many ways they are their parents' key to a world that is largely incomprehensible. Says one student:

> We may be called upon to help relatives find houses, jobs, social welfare support, make travel arrangements, deal with courts, or simply act as chauffeur... knowing the sacrifices they made to give us an education, it is hard to refuse.

Finding and maintaining employment, meeting family demands, and studying within an education system that is geared towards financially secure full-time students is a challenge that sometimes cannot be met. The quest for academic success is rarely ever smooth or uninterrupted. We have a joke among ourselves about the "six year degree" — the one that takes everyone else three years to finish!

Unfortunately, as we become more senior our family commitments become heavier.

While most PI families are just as ambitious for their daughters' education as they are for their sons', they may not recognise that the daughter's duties at home compromise her studies. Cooking, cleaning, and child-minding are a young woman's routine tasks. While it is enough that boys simply "make an appearance" at family functions, the girls in the family are expected to cook, serve, distribute food, look after children, and take part in the formal proceedings. While young men are, more or less, allowed to "roam" so that they have more chance of wriggling out of chores, young women whose whereabouts are always known are not able to avoid their elders' demands. Says one female student:

> Every year at University, the second term has proved disastrous.... With so many people living in our house, it is almost guaranteed that at least two people at any one time will be down with the flu.... Being the eldest female (aside from my Aunt), I must look after children if they are ill, or take charge of cooking, cleaning, and younger children, if my Auntie becomes ill. During the winter then, it is not uncommon for me to miss many consecutive lectures and tutorials.

What is considered appropriate behaviour for young PI women is rather restrictive. Late hours at the library, late lectures, travelling alone and socialising outside family and church circles are often unacceptable. The idea of their daughters' flatting is a social anathema for most parents; they are protected if they remain well within family confines.

Academic Constraints

PI students face a number of more direct academic constraints. The most central of these is language. Poor English reading proficiency and essay writing skills are obvious handicaps. But what of the students struggling to understand and record what is being said in Stage I lectures? Often a general understanding of course content is based on lecture notes. And what of those who have difficulty interpreting questions in coursework and exams? A student who cannot comprehend lectures feels inferior and incapable. PI students stress the demoralisation of:

> ... sitting in a class "lost" while around you other students are scribbling frantically.

The feeling that the lectures are of little practical value easily leads to skipping a few, and then more and more. Some students may appear unconcerned or, as has been said, "fatalistic" about their studies, but they do care, and so do their families.

However, within many PI families there is no role model for "academic pursuit". Parents expect that their children who have entered university will succeed, but they do not know how to encourage that success or provide "sympathetic study climes". One student says:

> My family finds it hard to understand why I need to study all night when everyone else is asleep and it is quiet. It's hard to put in the effort when I am urged to go to bed. The feeling is that you can always catch up on studies later.

Students' homes may have few books; social or scientific issues may not be topics of discussion. They simply may not have the general knowledge that teachers assume all students have and, consequently, may be baffled by assignments which may seem very straightforward to others.

Family pressure on PI students to succeed may be ill-informed and misdirected. There is little interaction between PI communities and tertiary education institutions, and little communication between parents and teachers. A passage from a short story by Albert Wendt encapsulates the problem:

> My father he spend all his money and life trying for to get me through school and here I am a failure. My father tell us that in Samoa if you do not have a good education you go nowhere and get no job or even go to New Zealand to earn much money. My father he want me for to be a government scholarship student and go to New Zealand and become a lawyer. It is the desire of every father in Samoa for their sons to do this. In my aiga only my cousin Uili he is able to go to New Zealand on the scholarship but he only return as a plumber with the palagi wife who soon get sick of the village life and go back home with their two children. I am the oldest so my father expect me for to pass everything and be the good example to the young ones.
> ("Exam Failure Praying" in *The Birth and Death of the Miracle Man.*)

All the above factors interact with each other and with the socio-economic constraints. All are implicated in the poor academic performance of PI students.

Our Apparent Idiosyncracies

Teaching staff may have repeatedly noted characteristic features of PI student classroom and academic behaviour, such as reticence, absence or complete disappearance, and low achievement. These do not always indicate laziness, stupidity, or indifference — although sometimes, of course, they do. Very often they are reflections of cultural factors, which we find hard to explain to our teachers. The following are some questions you may have asked yourself, to which we suggest some answers.

Why do PI students always congregate in the back row?
This mirrors the way young people are placed, or place themselves, in most PI social contexts. In our societies, the young are taught to position themselves geographically in the background — right away from senior figures of authority and more public areas. Here, they are expected to remain silent unless addressed or summoned. In the classroom, teachers are figures of authority, and the front of the class their proper domain. Showing all due respect, the PI students situate themselves and are comfortable as far away as possible. There is security here too. In the unfamiliar atmosphere of a university lecture hall, PI students seek familiar others and the apparent anonymity of the back row. With other PI students around, the difficulties of note-taking can be eased and resources shared. Of course, in large, noisy Stage 1 classes the back rows are where the lecturer is least heard and understanding is most difficult, but then one can exit unobtrusively if one is struggling.

Why don't PI students say anything in class?
The reluctance of PI students to participate in tutorial discussion, to ask questions or engage in debate is often more complex than just plain shyness. Some do not speak up for fear of revealing their lack of understanding. We are apt to be proud, and would forego the opportunity to ask for clarification so as not to reveal embarrassing ignorance. For many, cultural politeness inhibits them. Forwardness, taking the initiative, or openly challenging others in a public manner is not always appropriate in our own cultures. One student says:

> I was brought up, as I believe most PI students were, to have respect for my elders; not to speak unless I was being directly addressed, so many of the expectations of tutorials, labs, and seminars conflict directly with the way I was brought up.

Such students are simply not "culturally programmed" to speak up in the discussions and debates of a classroom. In many Pacific societies, it is assumed that the teacher is the repository of valued knowledge and should be deferred to. Some PI students, of course, manage to overcome or never feel these inhibitions — but there are others who are never able to shake them.

Why don't they come and see me?
Of all the barriers to academic achievement, the one most common to PI students is a reluctance to approach their teachers, even when they recognise that many of their specific problems could be resolved this way. Partly this has to do with the deference to "superiors" noted above. But also, in the impersonal environment of the university, it is just plain lack of confidence and unwillingness to focus attention on oneself. For a PI student to take the initiative and approach a member of staff often takes a lot of courage. As one says:

> I find it hard to approach teachers at a personal level if I am unclear on resources available for tests, assignments, etc., because I feel inadequate or shy, preferring instead to struggle along, even though often in the wrong direction.

It is difficult, too, to approach staff if you suspect that you will not be believed or will be misunderstood:

> ... if I did find enough courage — when desperate — to ask for an extensions or attempt to explain family commitments, I felt they would not understand or think I was exaggerating.

Another students adds:

> I find myself apologising profusely — for my cultural background and obligations. Then I become resentful.

We are aware that this hesitancy to make ourselves familiar to teaching staff inhibits our progress. We are also aware that PI students are rather expected to "disappear" (see below) or fail, so in remaining silent we are ashamed to see ourselves labelled as yet another one. We are even reluctant to use the existing procedures of applying for "special consideration" or "compassion":

> Between my grandmother's death and a severe bout of flu, I missed three weeks of lectures and a 10 per cent test. My friends said I had a "cast iron excuse" and to go to the Registry and fill in the forms. I got the forms, but never filled them in. Everyone gets the flu and has to help with funerals, so my "excuse" didn't seem so "cast iron".

However, this reluctance to approach staff can be overcome. It sometimes takes the initiative of just one student to "break the ice". For instance, a less inhibited student may approach a teacher known to be sympathetic and be granted an extension. Within minutes other PI students will be at the door requesting extensions for the same essay. The "news network" is swift and efficient!

Why is it that they just "disappear" during the year for no apparent reason?
All of the factors discussed above can result in lectures missed and little time to study. Perhaps, after missing several consecutive lectures or tutorials for "family reasons", apprehension that the absence might be commented on and some public explanation might be called for makes it difficult to reappear. Or perhaps an overdue assignment causes embarrassment. Or a student with an imperfect grasp of English, particularly in a class where there are no other PI students, gives up in frustration. Whatever the immediate reason, the student still enrolled simply "disappears" — sometimes re-appearing to sit the exam without a hope of passing, and sometimes not.

Why do PI students gather together to study?
PI students, who have been brought up to work together with others, find extended periods of solitary research and writing uncomfortable, even selfish. Working in the company of peers is more congenial and the students often lament the lack of opportunities for co-operative learning and facilities for collective study within the university.

Conclusion

PI students are at university for the same reason every other student is — to achieve academically. The particular set of circumstances which they confront, though, often makes this achievement more difficult. By introducing ourselves to our teachers through this report we hope that you may gain some insight and use this insight to help us in our endeavours. The obvious conclusion is to suggest some practical measures.

- Teach in as clear and organised a fashion as possible. Disorganised lectures and needlessly complicated verbal expression are stumbling blocks for PI students who are struggling with English.

- Try to understand what students for whom English is a second language have written.

- Be wary of over-estimating general and current knowledge when preparing and marking work.

- Write essay and examination questions that are concise and unambiguous.

- Offer PI students encouragement at every opportunity. You will be surprised at the way they respond. A little constructive and non-patronising reinforcement goes a long way towards overcoming lack of confidence and generating enthusiasm.

- Encourage students to approach you to discuss lecture material, assignments, and marked written work. Be receptive towards their circumstances, without being prying or patronising. Helping PI students overcome their lack of confidence so that they express themselves freely is not easy. It requires genuine concern and understanding, an informal and easy manner, and a good measure of patience and wit. But PI students appreciate the efforts and are quick to relay news of helpful teachers to others. If you are successful, you may be swamped!

- Be receptive to the idea of PI tutorials. Support or initiate these within your department. We wholeheartedly endorse the concept of Stage 1 PI tutorials which cover the same tutorial content but are taken by a tutor with the skills to interpret and teach the material to PI students. For this to be successful, though, we stress that the tutor must have as full (or better) command of the material as any other tutor.

- We recognise that PI tutorials are not practical for all Stage 1 courses, but it is possible for each department to designate a contact person for PI students.

- Be receptive to the idea of PI students. Considering the background many PI students come from, it is a wonder they are here at all. And yet they are, in large, visibly increasing numbers. These are people who know and see more than one way of doing things. Because of this they have much to offer, both in the classroom and beyond.

This report was written by Pacific Islands students for their teachers and dedicated to all Pacific Islands students. It is published in booklet form by the University of Auckland and is reprinted here with permission. Copies are available from the Centre for Pacific Studies, University of Auckland.

Listening to Lectures

by Alison Bell

Lectures are common in university courses and are sometimes used in polytechnics, distance education and video link-ups. This article looks at how lectures are organised and how well students are able to recognise the organisational signals that a lecturer gives them. A comparison was made of three groups of students: native speakers of English, post-graduate non-native speakers, and non-native speakers preparing to enter polytechnic or university the following year. The article makes valuable suggestions for teachers preparing students for tertiary study and for those who give lectures.

Lectures on a variety of subjects follow common patterns in the way information is organised and presented. There are "sign posts" known as "discourse markers" at regular intervals during a lecture. If lecturers are aware of these patterns they can make their lecture more accessible to students. If students recognise these markers their note-taking will be more effective and their chances of success in a course enhanced.

Chaudron and Richards differentiated discourse markers into "micro markers" and "macro markers". Micro markers serve as filled pauses which give the listener time to process information. They are the words like "well", "so", and "now", and if there are many of them scattered through the lecture they will make it seem less well organised.

Macro markers are signals of the organisation of the information within the lecture. Chaudron and Richards found that macro markers assist better recall of text material than micro markers. The learners are aided in organising the main ideas in the lecture from the guidance of the lecturer's signals of major segments and emphasis. Paying attention to the markers of overall organisation of the text is an important skill for understanding the information carried by the lecture.

Recurring groups of words (formulaic phrases) function as these directional signals and allow the listener to follow the flow of the lecture. In the lecture studied examples were:

Signalling new information.
"This happens to be...."
"So another golden rule...."
"Hence the fact...."
"Now the importance of it arises...."
"Of course the banks...."

Organisation
"Now have a look...."
"Right, well, if we move on...."

Intention
"We now come to look...."
"So what we're going to do now...."

Confirming the answer
"Yeah...."
"All right...."
"O.K., so...."
"Yes, that's...."

Negative information
"But its not...."
"We're not...."
"They're certainly not...."

Questions
"Is it...."
"What do you...."
"Is that...."
"Do you think...."
"Any points you want to raise...."
"Can you recall...."
"Is anyone of that opinion...."

I compared three groups of students, aiming to measure their ability to identify these different types of discourse macro markers in a lecture, and to find which markers were more difficult to recognise than others.

Listening is very much a "here and now" activity, and the testing procedure needed to be carried out while listening was in progress. The testing had to be a simple task which didn't depend on memory, writing, or complex analysis, so that it intruded as little as possible into the listening process.

Because there is minimal visual interpretation and writing required, I chose to use a simple grid which forced the students to make immediate selections. This numbered grid was printed as an answer sheet for each student.

Students had to identify the six categories of macro markers given above. A list of these categories was printed at the top of the page, each with a single symbol beside it which represented it. The students filled in the grid with the appropriate symbol during the listening task. There was a smaller grid used as a practice run before the main test.

It was inappropriate to run the test in a live lecture because of the preparation involved so, as a compromise, a video tape of an actual polytechnic lecture was used. The whole lecture had been transcribed and the incidence of macro markers analysed. An eleven-minute segment of the tape was used for the test. The students watched it for a few minutes first to familiarise themselves with the lecturer's voice and style, and the content of the lecture. The subject was "Business Law", and the topic dealt with cheques and banking, an area with which most students would be familiar. The test segment contained the markers in roughly equivalent proportions to those in the whole lecture.

Questions: These were generally straight forward.

Confirmation: After a student answered a question the lecturer commonly acknowledged it and rephrased the answer slightly. An example of this is "Yeah, it's the paying bank."

The new information was the subject content of the lecture, for example, "It requires the person to whom it is addressed to pay on demand."

Organisational markers occurred when the lecturer gave instructions to the students to refer to a particular part of their text, for example, "Keep your finger on Section 3, but move on to 73."

This lecturer gave a number of examples in the negative. That is, he described what something was not, for example, "We're not talking about, um, services, we're not talking about goods." I anticipated that this could be a sticky area for non-native speakers and did get some interesting results.

Intention markers signalled the intention of the teacher to discuss something in particular and thus indicated to the students what was going to be discussed next, for example, "What we're going to do now in this part of the topic is focus in on the two different types of cheques."

The first group of four students tested were all New Zealand native speakers of English.

The second group of five were post-graduate students from non-English-speaking countries. All except one of this group had learned English formally for a number of years and three had degrees in English from China.

The third group of eleven students was involved in a seventeen week polytechnic course entitled "English for Further Study", and was intending to join mainstream university or polytechnic courses in the future. Eight of them were from mainland China.

The study was constrained by the number of students participating. However, it showed a clear trend which was demonstrated in the results.

It was found that the easiest signals for all students to recognise were questions.

Questions

The native speakers scored 100 percent. The only question that the post-graduate students had problems with was a rather convoluted "What do you think could happen, perhaps we could just have a show of hands here?"

The pre-tertiary students also found this question the most difficult, along with, "Do you think you could write out a cheque and say, 'Pay Marie, or give Marie, 500 cans of Coca Cola?'" The wrong answers given by this group ranged through confirmation, intention, organisation, and new information.

Organisation

Here the native speakers again scored 100 percent. The errors from the post-graduate group were consistently given as intention, so the result for them is not particularly significant because these two categories are quite similar.

The pre-tertiary students had a range of errors, half of which were given as intention so, again, this is a good result.

Confirmation

The result (92.5 percent) here for the native speakers reflects the small sample number in this category and was produced by one student not answering one question.

The other groups' errors tended to have been made on their decision on what followed, so that they identified the sentence as new information and missed the positive acknowledgment from the lecturer. In all cases the test phrase was a confirmation, followed by the teacher rephrasing the reply of a student answering a question.

The pre-tertiary students scored lowest when the rephrasing became more complex and less conventionally structured, for example, "All right, so I think as it implies, ah, there must be a definite sum of money."

"O.K., so whoever it's been delivered to, whoever happens to be the bearer of it."

New Information

Here the native speakers scored 92.7 percent correct. "This happens to be a bearer cheque," was analysed in the errors as intention and confirmation by all the groups. If "happens to be" had been replaced by "is", one wonders if this confusion would have occurred.

The post-graduate students scored 73.8 percent and this time a pattern could be seen in their errors. They had picked up on single words in the phrase rather than the whole meaning of a sentence, for example, "On demand means 'on demand' and there is no period of waiting time, etc," was thought to be negative information and, "The bank might have an exception in this case and say, 'All right, we'll accept this particular cheque.' " "All right" was interpreted as confirmation, and "We'll accept" was interpreted as organisation.

Intention

This category was not tested in the native speakers because of my oversight. I had included two samples of the intention category in the pretest practice run and realised later that this category had been omitted in the test itself.

The post-graduate students who made errors chose organisation as their answer and this is not particularly significant.

Half the pre-tertiary students making errors chose organisation. The other half chose from the whole range of options.

Negative Information

Identifying the negative information was difficult for all groups. The native speakers and post-graduate non-native speakers scored equally at 33.3 percent correct, the pre-tertiary non-native speakers scored 21.2 percent correct.

They all made a range of choices and there seemed to be general confusion even though the negative words used were quite clear and they knew that examples like this would be present in the text.

In two of the examples the negatives were repeated, that is, "We're not talking about, um, services, we're not talking about goods." "They're certainly not, ah, interested in dealing with, ah, any other, um, types of property or, um, at least not for the purposes of cheques."

Overall, the results are clearly in favour of the native speakers. Predictably the pre-tertiary non-native speaking group didn't score as well as the post-graduate non-native speakers.

However, apart from the questions, which in general were accurately recognised, there was confusion in both groups when they had to make a decision as to what category of information they were listening to.

An area of particular concern is that the pre-tertiary group only correctly identified a third of the items of new information, that is, the content. More specific analysis of the pre-tertiary answers in this category shows that their errors mirrored those of the post-graduate group in picking up on individual words rather than whole concepts in a sentence, for example, "You know, sometimes you see cheques which are sometimes used in, you know, promotion or advertising," was identified by students from both of these groups as "negative information", presumably from repetition of "know", heard as "no".

> The function of lectures is to instruct by presenting information so that it is coherent, readily understood, and remembered.
> (Chaudron and Richards.)

The style of this lecture was conversational. However, the "teacher talk" used in it has some overtones of legal language and formality even though the register is quite informal, and this fits with the argument that there is a specialist language of instruction with which many teachers talk about their own area, which may not be absolutely necessary to discuss that particular subject. Examples of this are:

"OK, what about the contrary opinion?"

"What you've in effect done is you've based your conclusion...."

"Hence the fact that a lot of retailers...."

"Can you recall...."

It can be seen from these examples and the ones given earlier that some of these phrases would not occur in ordinary conversation and may need to be specifically taught to students.

Skeletal Notes

The lecturer often referred to a handout which the students had been given in the previous class, and this presumably would have been showing them clearly which was the important information in the lecture and how the items of information inter-related.

Dunkel made the point that successful note takers (who would necessarily be good listeners) in lectures were those who were able to predict what information the lecturer would be likely to examine in tests. Skeletal notes provided by a lecturer set out important concepts and free the student from the need to scribble frantically to get every thing down without intelligently selecting information. If students have skeletal notes, they can concentrate on understanding content, and are free to add their own or their lecturer's ideas. They can also add other information given in the lecture which they feel is relevant to them.

It was noticeable in the video tape of the lecture used in the study that the taped students concentrated on the discussion and referred to the handout throughout the lecture. They needed to make only minimal written comment. Non-native speakers (listeners), if they had been present at this lecture, would have had a visual reference even if they had been having serious comprehension difficulty listening to the lecture itself.

The results of the listening test in the study make a good case in themselves for the provision of skeletal notes to students from lecturers, to ensure that they are reminded of the important new information in a lecture.

This study was carried out as part of the Diploma in English Language Teaching at Auckland University. Alison Bell is currently doing some secondary teaching and also works with ARLA.

The Language of Geography Examinations

by Lesley Powell and Gillian Green

"Genre" is a largely Australian-developed method of analysing language, both spoken and written. It aims to make students aware of the forms and devices used in language to get the message across — not just what is said, but how it is said — and to understand that the forms and devices used change according to the situation and the people involved in the situation. The purpose of the message changes; the purpose may be to present a narrative, an anecdote, an exemplum, a recount of an experience, a procedure, an explanation, a report, an exposition, or a discussion. Any subject area can use more or less of any of these purposes (or "genre"). The social sciences, for example, focus largely, but not exclusively, on information reports, explanations, discussions, or recounts of situations or events.

Students, both native speakers and speakers of other languages, frequently need help to deal adequately with the forms these genre take. They need exposure to model forms, and need their attention drawn to language features, such as cohesive devices, verb forms, and the process of putting the text together, and they need help to produce the desired results.

With time to examine texts, to share ideas, and to rephrase, students may achieve satisfactory results in class work. During examinations, however, the concentrated form of language often used and the specific demands of exam questions and instructions confuse many students. As they do not understand what is required of them, their answers are often off target.

In this paper, the language of geography exams at School Certificate and Bursary levels has been analysed and an attempt made to tease out the underlying meanings in the terms used.

It seemed that the questions were asking students to make the following two major decisions.

What am I Meant to Write About?

This is a content decision. The content required can be broken into five main categories: the first four categories include the what, where, how, and why answers which form the nature of geographical study. The fifth category is the "universals" category, where answers with general explanations or discussions are required.

How am I Meant to Write It?

Here, the decision to be made deals with form: the student decides how long the answer should be, and what additional information they must provide. Part of this entails understanding what must be done with diagrams, maps, or graphs.

The following defines the categories, details the particular language items which students need to understand to respond to the question correctly, and identifies the particular wording likely to be encountered in examinations.

The "What" Category

This category deals with readily identifiable facts, especially details of people, places, and things. In essence, the question is aimed at finding out everything students know.

Language items

To use information effectively in this category, students need to understand the use of "is called" and "is named", and need to have a good range of adjectives for size, shape, length, depth, height, and intensity. As well, appropriate prepositions (in, over, above, through, and so on) are required, as are subject specific nouns.

Examination Language

Describe the:
features/characteristics/effect/result of....
Define....
Outline the: factors/features/characteristics....
Identify the: features/factors/characteristics which/of....
What: impact/effect/result has ... had?

The "Where" Category

Once again, this is predominantly factual and implies the distribution of a feature.

Language Items

Students will need to understand prepositions of place, and terms such as: concentrated, sparse, evenly distributed, pockets, densely, scattered, widely (scattered).

Examination language

Describe the pattern/location of....
Locate....
Find....

The "How" Category

This category describes processes or change and the features which are part of this, especially the conditions before and after the process or change.

Language Items

In any process there are usually sequence markers which tie together the parts of the process to make a flowing whole. Sequence markers include such items as: first, second, thirdly, after that, then, next, before, while, and during. There are also forms such as: by (tak)ing, by (burn)ing; and: when (X) happens, (Y).... As well, there is common use of the passive verb which focuses on the process rather than on the agent.

Examination Language
Describe the process by which/how....
Illustrate....
Identify....
Show....
Indicate....
Suggest....
In what respect/way....
Outline the influences....
What happens during....

The "Why" Category

"Why" questions ask for the causes and reasons for some feature or development, or they may give the overall cause and ask for the effects to be explained. Some questions, such as those which use "analyse", expect students to show that they understand that some reasons are more important than others. An element of prediction may be called for in some cases.

Language Items
Many students find it hard to decipher the question inherent in the many ways English has of showing cause and effect. It can help to point out clearly the meanings of questions incorporating the following phrases.
If (X) then (Y).
Due to....
Owing to....
… is caused by….
…is the result of….
…produces….
…is produced by….
Because…, ….
…, because….
Because of (noun…).
…results in….
When….
… must be…(requirement).
Therefore….
As a consequence/result….
Consequently….
Knowing what such words and phrases mean helps students to use them in their own writing, and prevents the endless reliance on "because".

Examination Language
Describe the reasons for/causes of….
Explain the factors which cause/lead to….
Explain the location of….
Analyse the causes/effects/results….
Account for….
Give a reason/reasons for….
Outline the causes/effects of….
Identify the causes of….
Give (X) reasons for….
What evidence is there for….
Why will/would/can/could/might/is/was….
Suggest a reason/reasons for….
Justify your answer/choices/selection….
State a relationship between (X) and (Y).

The "Universal" Category

This is a problem area, because the question structures involved can be part of any or all of the other four categories, but carry extra demands.

Language Items
-er than
-est
similar to, different from
neither/nor
both
in common
less, more
like, unlike
(not) as… as….

Examination Language
Same/different:
Compare (same)….
Contrast(different)….
Compare and contrast (show similarities and differences)….
What are the differences/similarities between….
How is (X) different from (Y)?
How would you explain the differences between…. (Note that this is a "why" question.)
Outline the similarities and differences between….
Discuss: this virtually means "write everything you know on the topic". Students need to pay attention to the phrase immediately after "discuss". It can demand an exposition (giving one side of an issue) or a discussion (giving both sides).
Assess: this assumes a critical examination of the topic. It expects a conclusion based on the evidence provided.
Imagine…/suppose…: this asks for a personal response using knowledge acquired to predict a possible scenario. It will probably use "what" vocabulary markers, verb structures containing will/would/can/could/might, and phrases like "in the future", "probably", "perhaps", and "maybe".
Use the information in the maps/diagrams to …/use the maps/diagrams to …: these mean, "write the answer and talk about what is in the maps and diagrams. The information in those maps and diagrams must be used in the answer".

How am I Meant to Write it?

Suggestions on the length and form of the required response may be contained in the question but are not always overt. They help students to know exactly what it is that they have to do, but students may not realise that the instructions are hidden in the question.

Examination language

(1)Length

Students are normally asked to write either a comparatively short answer, or a longer one, of one or more paragraphs.

Short (half sentences):
Briefly....
Write a statement....
In one or two sentences....
In no more than 50 words....
Concisely....
Write in a sentence....
Write a sentence on/about....
In a sentence say....
Write in complete sentences....

Paragraphs and/or more:
Write a summary....
Outline....
In a short paragraph....
In detail....
Write a generalisation....
In 200 words....
Fully....
Write a brief conclusion....
Write paragraphs about....
Write about 200 words....
Do not exceed(200) words....
Note....

(2)Form

These instructions tell students what details to include in their answers.

Include a drawing /map/graph....
This means the answer should include some writing and a map, diagram, or graph. It should be a quick sketch map or a careful graph.

Instructions:
(i) Illustrate your answer with a sketch map/graph/diagram.
Support your answer with a sketch map/graph/diagram.
With the aid of a sketch map/graph/diagram....

(ii)
(a) Put information into lists.
Instructions: list/compile
(b) Put the information into some sort of order.
Instructions: rank.../arrange in order of.../arrange in the correct order or sequence....
(c) Put the information where it belongs.
Instructions: Match...(put two parts together)/under each heading...(put into lists under the right heading)/divide into...(make your own headings and put the information under the right one).

(iii) Answer the question by drawing something (graph, diagram, sketch map).
This means the answer will be mostly drawing something.
Instructions: Draw/sketch (draw quickly but neatly)/construct a (diagram/map/graph)/ complete the map/diagram/graph...(finish it — the information may be given, or the student may have to work out what is needed).

(iv) Illustrate your answer with examples/with appropriate examples.
This means "write a general factual statement and give an example as evidence". The answer could be one or two sentences long or a paragraph. Instructions: provide: give/provide a suitable title and key: write a good title that fits and draw a key/label: name parts of a diagram/map/drawing. Plot: put information on to a graph. The axes are usually in the answer booklet. Graph: put information into a graph, but this time students may have to draw the axes. Construct: draw the kind of graph which is asked for. This usually means drawing axes and all details. Locate: Find the feature on the map and mark it in the way the examiners want. Name: Give the right name to the feature on the map.

Summary

Students need to have it made clear that a question may contain more than one task: a "what" and a "why", or a "where" and a "how", for example. Techniques to identify the tasks are valuable.

Conclusion

It is not uncommon for teachers to spend a whole year teaching, revising, and reinforcing content, only to find that in the exam students who have displayed a clear grasp of the material suddenly fail. In many cases this is simply because they have not understood what the question asked them to do. Students do not suddenly comprehend the tight phrasing of exam questions, and ESOL students are particularly disadvantaged here. Techniques to teach question formats and the structures used in exams need to be taught quite explicitly. It is not a waste of time; it is a crucial part of students' learning in secondary schools.

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Audio Tape Libraries

by Libby O'Connor

Audio tape libraries can be a very powerful means of assisting students to take responsibility for their own learning, and I have found learners very enthusiastic about being provided with the opportunity to read and reread a wide variety of materials at a more difficult level than they could manage independently.

Well used, a tape library can provide excellent support for direct teaching, as well as facilitating a student-centred approach. Using a Walkman is trendy, and contributes to the very high motivation levels that were clearly observed with the programme.

Setting Up a Library

When I was involved in the setting up of an extensive tape library at a local intermediate school, we used tapes from many sources. Learning Media's *Ready to Read* tape series is inexpensive, and includes well-written stories at a variety of levels. Many *School Journal* tapes include material particularly suitable for students from non-English-speaking backgrounds.

The *Tupu* series of books can be ordered free of charge from Learning Media, and the accompanying tapes are available at a very moderate cost. They are published in Samoan, Niuean, Tongan, Tokelauan and Cook Islands Maori, and all have accompanying teachers' notes with an English translation and suggestions for use.

Many commercial tape/book sets are available, and Replay Radio has a range of material. Tapes were also recorded by many individuals, including students' parents, and teachers' families and friends. Even the Massey University orator, Robert Neale, agreed to provide wonderfully expressive readings of stories on tape.

Suitable Community Service and Community Task Force workers have been used very successfully to make tapes. Contact the Justice Department and NZ Employment Service for more details. There is no cost to the school.

A number of speakers of other languages were very willing to read bilingual stories onto tape for me, and I know of one local high school English teacher who plans to use her class's audio production assignment to make tapes for use by other students.

Many tape sets were made with accompanying taped or written activities produced specifically to meet the needs of a particular student. These were added to the library after use by that student, and were available to other students for self-selection or by teacher guidance. The first use was always accompanied by teacher discussion, but subsequent uses were often completely independent.

Texts were chosen for cultural appropriateness, students' interests or requests, or because they related to current classroom studies. Each tape and book set was housed in a carded, sealable plastic bag. The library was freely available to any student in need of reading support — students on the Special Needs or English for Speakers of Other Languages roll, or those having extra reading tuition. This pooling of financial and human resources meant that a much more extensive library was possible.

We tried to use tapes of appropriate length — often C20 or C30. This saves fast forwarding time, and money on tapes and batteries. Having the same story on both sides also reduces the need for rewinding, and the potential for confusion. Master copies of tapes were stored away from the library.

Students were loaned an inexpensive Walkman each for the year, and because they agreed to accept total responsibility for these, none were damaged or lost by them. Students used their Walkman when appropriate in their classrooms, and often listened and read at lunchtime also.

Benefits

Students appreciated the chance to listen as often as they wished without the embarrassment of asking for something to be repeated. Tape-assisted reading removes the struggle to decode every word, and provides an opportunity for learners to be self-managing.

Warwick Elley's 1989 study showed that when children were read to, they learned the meaning of many new words, even when no attempts were made to explain them. Tapes provide the chance to meet new vocabulary in a variety of contexts.

Being read to was a significant factor in the way many of us learned to read. Many parents can not provide that important background, often because suitable books in the home language are not readily available. Tape libraries can help narrow the gap for such students. They also provide a way for parents to be involved in their children's education by listening with them at home. First languages also have increased status when tapes in these languages are available in the library.

Warwick Elley's research published last year, *How in the World do Children Read?*, found that teachers of high-achieving classes allowed more time for silent reading, spend more time reading aloud, enlisted more help from parents, and more often assigned reading to be done at home. These features can all be found in a tape-assisted reading programme. Elley suggests, as many others have, that children can learn to improve their reading by reading copiously. A tape library is one means of achieving this.

Language and strategies must be taught and reinforced in a variety of ways. Using audio-tape libraries is one of many learning approaches which teachers can use as part of a rich language programme.

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Approaches to Supporting Mother-Tongue Languages in Early Childhood Centres

by Nola Harvey

1990 was a stimulating year for educators in New Zealand, particularly for those of us who facilitate language learning, whether as family or whânau members, or education sector professionals. There was a renewed commitment to biculturalism. The Convention on the Rights of the Child was presented for consideration and ratification, in particular, Articles 29 and 30, establishing the right of children of minority and indigenous populations to enjoy freely their own culture, religion, education, and language. Thirdly, a commitment was made by the New Zealand Government to begin the process of developing a New Zealand Languages policy, with the appointment of Jeffrey Waite, and finally the Second National Conference on Community Languages and ESOL included a keynote address from Professor Christopher Brumfit, from the University of Southampton, introducing his proposal for a Language Charter for Britain. The charter proposed four basic strands:

to enable all learners:
- to develop their own mother tongue or dialect to maximum confident and effective use;
- to develop competence in a range of styles of English for educational, work-based, social, and public-life purposes;
- to develop their knowledge of how language operates in a multilingual society, including basic experience of languages other than their own that are significant either in education or the local community;
- to develop as extensive as possible a practical competence in at least one language other than their own.

In the Early Childhood Education sector, 1990 was the year for developing and completing charters for early childhood centres to meet minimum standards and desirable objectives, as part of the process for eligibility to receive a licence and government funding. As part of the charter writing, consideration had to be given to the "desirable goals and objectives of early childhood". Several goals emerged, often relating directly to the category or style of early childhood centre, and the needs of the children and family or whânau that it served.

Goals were directly related to provision of care and education, in keeping with the statement from the State Services Report that, "One cannot provide care for young children without their learning ideas, habits, and attitudes, nor can one educate them without at the same time providing them with care." However, the key to "care" and "education", whether emotional, social, cognitive, physical, or spiritual, was recognised as communication.

The thirteen goals as set out in *The Early Childhood Charter Guidelines: Statement of Specific Goals and Objectives (1990)* compelled educators to focus quite clearly on language and communication not only with the children, but also with the family or whânau and community members, for example:

> *Goal 1A:*
> A consultative process which reflects an atmosphere of openness, acceptance, and support for family and community values.
>
> *Goal 2*
> Provision of a curriculum which is the sum total of the children's direct and indirect learning experiences in early childhood centres or home-based setting. It should promote the overall development of young children while responding to the needs of the families.

And for those of us working with children from non-English-speaking backgrounds it was time not only to ratify our commitment to reflecting "the cultural heritage of the signatories of the Treaty of Waitangi", but also to consider what commitment should be made to the cultural heritage of the new settlers to New Zealand.

In some areas, the community "consulted" was composed of many different ethnic groups, and the issues of translations, interpreters, preschoolers' language acquisition, bilingualism, mastery of English, and maintenance of mother tongue, were at last being discussed. Concern grew in some early childhood centres as to what appropriate linguistic support should be provided for language acquisition, as preschoolers use language to help construct a conceptual framework, to control, handle, and make sense of their environment, to communicate with caregivers, and to establish their sense of well-being.

Tobin, Wu and Davidson in *Preschools in Three Cultures: Japan, China and the United States,* explored different attitudes and approaches toward language development in preschoolers, and found that while all three cultures have different notions of the power and purpose of language, teachers across the cultures share the belief that language development is central to the mission of preschools.

Muriel Saville-Troike in her 1982 study of the development of bilingual and bicultural competence of preschoolers, reported that despite the great diversity in child-rearing practices and structures, children learn the language of their caregivers at remarkably the same rate and in the same sequence. She also stated that by seven or eight years old, children had mastered all the basic communication skills, such as the phonological system, the syntactical system, a discourse system, social linguistics, and pragmatics. She goes on to emphasise the importance of language, not just in cognitive development, but as part of the socialisation process, which transmits culture: enculturation.

> Learning culture is the same as learning language.

By the time children reach school, they have internalised basic beliefs, values, and appropriate rules for behaviour in their own community.

However, new settlers' children must learn the rules of the dominant culture if they wish to succeed in the host culture: a second set of rules. In fact, children may be expected to conform to a set of "school culture" rules, and a set of "home culture" rules and, thus, there is always some cultural interference and conflict. Children who seem to have succeeded in taking on the second set of rules may be considered "well integrated"; some even succeed in using both sets of cultural rules selectively and become bicultural. However, often the new set of rules and language completely replace their original set of rules, leading to assimilation, and a socially isolated state recognised by researchers and educators, as disorientation, or "anomie".

Lenore Arnberg in *Raising Children Bilingually: The Preschool Years,* states:

> It is highly important that the child be helped in developing a positive bilingual and bicultural identity during the preschool years, so that such identity problems during teenage years can be avoided.

So, the danger for preschoolers from non-English-speaking backgrounds in our centres is the expectation we have for them to "fit in", to re-socialise, just when formative socialisation and learning is taking place.

Providing a developmentally appropriate programme entails some continuity in experiences between home and the early childhood education centre for every child. Recognition should be given to the culturally appropriate child-rearing practices, social-linguistic expectations, and educational expectations of the home. Kagan and Garcia, in their paper *Educating Culturally and Linguistically Diverse Preschoolers,* echo the concerns of researchers in this field, that is, that culture is just a superficial overlay in our education institutions, and that most preschools are reduced to limited multicultural experiences, such as food, fashion, and festivals. They demand that the goal of matching the caregivers' language with that of the child and family should be part of all early childhood centres.

> As children begin speaking they need to be bathed in rich and mutually supportive language environments.

They draw attention to the increasing interest and concern for the education and care of young children around the world, not just in policy making but in educational research too. At the early childhood level researchers are now recognising the developmental importance of "the interrelationships of cognitive development and bilingualism", and "the developmental issues relating to the acquisition of culture and language".

Although researchers into successful bilingualism indicate that the home and parents are responsible for mother-tongue maintenance, it is also accepted that migration and resettlement have a significant impact on parents' and children's language development.

Lenore Arnberg pinpoints some of these language interference factors for new settlers, such as:

- loss of social network, and cultural input from homeland;
- difficulty in giving priority to language development, when coping with resettlement problems in a new culture;
- parents are role models and their adjustment to the host culture and language (in a monolingual society) affects the child's language acquisition;
- children of certain ages are particularly sensitive to shifts from a monolingual to a bilingual environment (that is from 12 months to 36 months);

- cultural maintenance can often depend on the size, strength, and experiences of an ethnic group and, also, isolation factors.

In New Zealand, a child may spend from three to seven hours a day in an early childhood centre, and as caregivers and educators we recognise that we must also take on some of the responsibility for continuity of language acquisition and support for the home language.

At a workshop we presented at the Third National Conference on Community Languages and English for Speakers of Other Languages held in Auckland in August 1992, my colleague, Bev Voisin, and I put some of our concerns, ideas, and questions on mother-tongue support in early childhood education centres to participants.

How does a preschooler communicate?
Our group quickly developed a long list which, when classified into verbal and non-verbal communication, clearly supported language acquisition theorists' and educators' beliefs, that at least 60 percent of communication at the preschool level is non-verbal.

Preschoolers employ many devices and strategies, including language, in order to communicate their needs and express themselves.

As early childhood educators, we have a commitment to meeting the needs of the family or whānau, including their educational expectations, and to creating an environment in which children:

> learn: who they are; they are safe; they relate positively to others; they enjoy themselves; they learn in appropriate ways; they respect the natural environment; learning is not limited by race, gender, or special needs; where decisions are shared; conflict is resolved peacefully; the importance of home and family is recognised; adults are learners also, and … the curriculum [is organised] to take account of the ethnic origins and different characteristics and developmental needs of infants, toddlers and preschoolers where they are present.
> *(Early Childhood Education Charter Guidelines: Statement of Desirable Objectives and Practices 1990)*

Should we be supporting the mother tongue and/or preparing children for smooth transition to school? (Given that school is most likely to provide a monolingual, English language environment.)
In response to this question, our workshop participants, representing a diverse group of educators and ethnic groups, listed the positive aspects of retaining a cultural heritage and supporting the mother tongue in early childhood centres. These reasons are recorded below.

Why support the mother tongue in early childhood centres?

- to support language development;
- to support the child's identity;
- to support and respect the child's culture;
- to support good self-esteem;
- to provide a welcoming and familiar environment;
- to minimise isolation;
- to maximise communication of needs;
- to support families — minimising family conflict and breakdown;
- to support intergenerational communication within families;
- to support cultural maintenance, including bonds with the homeland;
- to support access to spiritual beliefs;
- to positively support bilingualism, given that bilingualism is beneficial;
- to use the first language (mother tongue) to introduce the second;
- to allow children to teach each other and their parents;
- to enrich the individual, the centre, and the community;
- to promote biculturalism;
- to promote multiculturalism.

Within this discussion of the reasons why we should support the mother tongue, came the obvious mention of the barriers to carrying out this support. Although we preferred not to dwell on the negatives, some issues appeared to demand attention. It seems that most educators still believe that young children "pick up" a second language without any problems and, therefore, believe that the policy of plunging non-English speakers into an English-only preschool will have only positive outcomes, such as improving the child's readiness for school. This is a very attractive idea, because it will certainly cut down the initial cost for schools in English as a Second Language and bilingual support (and, who knows, five-year-old children may even be able to save money on the need for interpreters during school enrolment procedures, by being able to conduct enrolment interviews themselves.) In our monolingual society the "English is Best" policy and beliefs create negative connotations for bilingualism. In fact, beliefs still abound in New Zealand, despite the growing body of evidence gained locally and from overseas, that a bilingual child is a "disadvantaged", or an "at risk" child.

At present, there is no national languages policy in place. The education system does not have funding categories that extend to all language groups, and some communities must provide Saturday schools, or families obtain private tuition.

Arguments regarding the large variety of different language groups, and the relatively small size of these communities are often used to avoid taking any action, and this could leave New Zealand in the position of contravening the United Nations Rights of the Child. New Zealand is a signatory to this document.

Historically, the record of successive governments relating to bilingual support for tangata whenua has presented an unquestioning belief in monolingualism.

At this point in the workshop, in order to look at approaches to supporting the mother tongue, it was important to investigate successful models of mother-tongue support systems within early childhood education, and the variety of positive approaches to bilingualism.

Maori initiatives in early childhood education became more obvious in the 1970s in some mainstream early childhood centres, such as the New Zealand Playcentre Association and their parent co-operatives which operated in areas where Maori was the home language. The subscription to, and belief in, assimilation policies was at an end in this era, and was being replaced by the belief that language is the basis of culture. Based on this belief, the first kōhanga reo, or "Maori language group", was opened at Pukeatua in 1982. By 1985 there were 400 language groups operating, catering for 7,000 children. Language, as central to cultural maintenance, was the focus for care and education in a whānau setting.

With this focus on language, a sense of unity and commitment was made from Maori men, women elders, community groups, national organisations, and the Department of Maori Affairs, and this commitment continues on into meeting the needs of these children through the support for primary, secondary, and tertiary education in Maori, beginning with kura kaupapa and the development of tertiary education programmes.

The parents and educators of children from countries in the Pacific recognised the important model of the "language group" for language and cultural maintenance and for supporting their children in a successful education framework. In the past seven years they, too, have worked with minimal funding towards establishing 209 language groups, supporting at least 30 percent of Cook Islands, Samoan, Niuean, Tongan, and Tokelauan preschoolers. In 1991, an umbrella group was set up to focus efforts on training educators for language groups, and to support the training available from the New Zealand Childcare Association. New settlers since the early 1930s have established at their own expense language, cultural, and spiritual maintenance schools on a small scale in New Zealand. With the gradual development of the social equity policies during 1984 to 1990, and the resultant Meade Report, early childhood educators in New Zealand seemed to recognise some commitment to cultural respect and maintenance for everyone.

In Australia, each state provides a Multicultural Education Service as part of its Ministry of Education, and Free Kindergarten Associations in Sydney and Melbourne provide a great deal of support for staff working with families from non-English-speaking backgrounds. They provide advice regarding appropriate programmes and information relating to diverse cultural backgrounds and community groups, and prepare resources and materials to be used to support English language learning and maintenance of the mother tongue in preschools and childcare centres. The Lady Gowrie Centre in New South Wales also plays a leading role in supporting educators of new settlers in that area.

In February 1978, the Ethnic Childcare, Family and Community Services Co-operative Ltd was formed by representatives from several ethnic groups, including Greek, Yugoslav, Hungarian, Turkish, Spanish, Slovak, Maltese, Portuguese, and Italian. They met to share their frustration about the difficulties in gaining access to appropriate and relevant services. Out of this, the Ethnic Childcare and Development Unit was set up to assist in the process of providing the expertise and resources to ensure that difficulties were overcome, and appropriate ethnic-oriented childcare services were established. The Department of Social Security, through its Childcare Office, approved a continuing grant for the co-operative in 1979. The Unit brings together skilled ethnic and other community workers and resources, to create an awareness of childcare needs and assists them in taking action to meet these needs.

> The Unit believes that ethnic minority people should have access to, and be actively involved in, culturally/linguistically relevant childcare.

They also monitor government policies on children's services and allocation of resources to ensure that the needs of ethnic communities are considered; set up and provide training and employment for a pool of bilingual casual ethnic workers; provide an information and resource service on matters relating to multiculturalism and ethnic childcare; provide specialised services for ethnic children with special needs; research and document ethnic minority childcare needs, support ethnic groups in the establishment of childcare; and produce materials relating to these areas.

In New Zealand, traditionally, the early childhood movement has been at the forefront of most educational and humanitarian change. *The Statement of Intent* drafted by early childhood educators at Lopdell House in 1988 illustrates the proactive role taken in implementing biculturalism in all early childhood centres.

However, there are still no particular training policies for early childhood educators to address the needs of the many new settler families who participate in mainstream early childhood centres. Most educators, who have been confronting these issues in their centres for the past five years, have developed strategies for coping, whilst a few have taken some initiatives, by networking with the communities, broadening their own knowledge, and, in turn, educating their peers. The colleges of education involved with training teachers for their Diplomas of Early Childhood are still working on their commitment to biculturalism, and its implementation. In Auckland, where most early childhood centres are culturally diverse, there is some urgency towards developing courses which prepare students for this teaching environment.

The Ethnic Child Care Development Unit set up in New South Wales seems to have empowered those women from the community to take on the responsibility of language and cultural maintenance, and could be seen as a model for renewing and revitalising the Early Childhood Development Unit. This co-operative model, combining the positive features of playcentre and kōhanga reo, has a considerable amount to offer in the field of parent education.

At our workshop we recognised that we play a vital role as educators and controllers of the environment of our centres, and in the formative experiences of children and their families. In order to begin to build programmes and policies which value the home culture and language of the participant families, and actively meet their needs, we set about discussing appropriate strategies which would enable our centres to truly support and reflect the culture and language of the family or whānau of the communities we serve.

The following list is not exhaustive, and is just the beginning of the process that is central to building up good self-esteem and a sense of well being for children, families, staff, and communities. We recognised that it is every child's right to receive positive support and acknowledgement of the home language, culture, values, and lifestyle. Indeed, the children from non-English-speaking backgrounds should not be forced to become ambivalent about their identity and bilingual potential. Some of the strategies we developed are presented below.

At the close of the workshop, we reaffirmed our commitment to a society where the home language, English, and Maori all have equal status, and to promoting the cognitive and social benefits of bilingualism, which are central to meeting the Desirable Objectives specified for early childhood education.

Meanwhile, a support network for early childhood educators has been established in South Auckland, with the aim of involving and empowering educators, families, and their communities.

Approaches to Creating an Early Childhood Education Environment Which Supports the Use of the Mother Tongue

Working towards biculturalism, in order to achieve true multiculturalism:

Community

- Support language groups — find out the what, who, and where of local language support groups.
- Get to know the local community, and establish a two-way support network with families.
- Establish a support network with other early childhood centres which have a similar cultural make up.
- Collect newspapers and magazines appropriate to the language and culture of the centre.
- Become proactive in support for and the training of bilingual interpreters and early childhood education workers.
- Actively lobby education policy makers towards recognising the existence of new settler families and their education needs.

Child and Family

- See the child and family as inseparable.
- Recognise that all children and families have viable communication skills.
- Ensure that both children and the family feel safe and secure coming to the centre, as the environment may cause separation anxiety.
- Support parents in developing strong mother-tongue and English language skills.
- Foster links between the home and the centre, to relate learning opportunities to home language and cultural experiences.
- Recognise and understand the child-rearing practices, cultural preferences, and educational expectations of the family.
- Support requests for early childhood staff and new settler families to have access to a pool of professional interpreters and translators.

Staff

- Listen, ask, and listen (to obtain the correct data, name, and pronunciation).

- Know and understand cultural and linguistic backgrounds.

- Become familiar with and use the appropriate mother tongue, where possible.
- Be welcoming to all families — display accepting body language.
- Focus on the message part of communication from child and family.
- Seek out, support, and use bilingual assistants.
- Ensure that the newsletters and communications are in the appropriate language, where possible.
- Understand, and use culturally appropriate play and education practices and expectations.

Environment

- The centre should be welcoming so all families feel confident and respected at centre.
- Displays, materials, and equipment should reflect the cultural backgrounds of the children and families.
- Create an identity corner using books, photograph albums, pictures of heroes, and materials from a particular culture.

Programme

- Meets the needs of the child and family.
- Acknowledges cultural continuity between the home and the centre.
- Is evaluated and altered where necessary, but maintains consistency.
- New elements and experiences are selected carefully and avoid conflict with home.
- The status of home cultures is positively maintained amongst staff and children.

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English as an International Language and its Implications for ESOL Teachers

by Sugee Kannangara

The Waite report, *Aoteareo: Speaking for Ourselves — A Discussion on the Development of a New Zealand Languages Policy* (by Jeffrey Waite, Ministry of Education, 1992) refers to the perspective of English as an international language, an aspect of the report which has received little discussion despite the considerable interest in acquiring overseas fee-paying students in New Zealand schools. In the following article the writer looks at this issue and illustrates it from her own experience.

In this latter half of the twentieth century the number of people speaking English, according to a conservative estimate, is about 750 million. More excitable estimates believe it is twice as many. However, if we were to take the mean of these figures, the number would be an easily rounded one billion. Among them are 340 million native speakers of English; 60 million in Britain and Ireland, 215 million in the USA (almost two-thirds of the native speakers), 60 million in Canada, South Africa, Australia, and New Zealand, and 5 million in the English-speaking islands.

Then there are the speakers of English as a second language in the former British colonies in East and West Africa, and Southeast Asia, where English is the language of government, law courts, education, and business. Three hundred million speakers of English in this category would be a considerable underestimate, according to Professor David Crystal.

There are also the speakers of English as a foreign language, all over Europe, South America, the Commonwealth of Independent States (the former USSR), China, and Japan. All these speakers of English totalling a billion seems indeed a gross underestimate. The astounding factor is that this linguistic population explosion seems to have happened so quickly.

Four hundred years ago, during the reign of Queen Elizabeth I (the time of Shakespeare), there were only five to six million native speakers of English, confined to Britain and Ireland. By the time of Queen Elizabeth II this number had increased fifty-fold to 300 million speakers, spreading as far as Canada and the United States of America to the west, Australia and New Zealand to the east, and South Africa to the south.

In the forty years following the ascension of

Queen Elizabeth II and the end of World War II, it was the way the English language was being adopted by the world community which resulted in this numerical escalation of its users. English is the lingua franca in science and scholarship. Two thirds of the world's scientists share their knowledge through English.

In the wake of this spectacular linguistic explosion numerous varieties of English emerged: British, American, Indian, Singaporean, Australian, and New Zealand English, each with its special attributes — the vocabulary, the pronunciation, the accent, and intonation patterns that are peculiar to each variety. The "mana", or dignity, that each variety of English claims for itself shows that English has increasingly moved away from being the coloniser's language.

Indeed, the colonised used the very language of the coloniser to emancipate themselves. In the freedom struggles of the former British colonies it was the English-educated intelligentsia who came to the forefront. The battles were won not by gun power but by the power of language.

Having freed the people, these nations maintained English as a second language because, ironically, it was the English language which united the diverse communities within those nations. The classic examples of such nations are India, Sri Lanka, and Malaysia. Subsequently, where vested interests promoted vernacular languages as the so called "official language" merely to serve narrow political gains (as in the case of Sri Lanka and Malaysia) we have seen a steady decline in harmonious relations. The experiment with Bhasa Malaysia has not brought forth the envisaged outcomes. The introduction of the vernacular languages has ripped apart the island nation of Sri Lanka. On the other hand, although Singapore, as a sovereign nation, was careful not to declare English as an official language, English remained for all intents and purposes the "unofficial" official language.

Although English was initially looked upon as a minority language it is likely that it will be the official language in a black-majority-rule South Africa. A friend of mine from South Africa says that many writers and poets in South Africa prefer to write in English, not merely because they can reach a wider readership through English, but also because Afrikaans is identified as the oppressors' language.

As the world looks increasingly for global co-operation, global communication becomes vitally important. We need to be able to cross the world's cultures and mental borders.

In the discussion of English as an international language two theories have emerged — the "convergent" theory and the "divergent" theory. The divergent theory holds that the different varieties of English will develop their own dimensions that would make them unintelligible to each other, while the convergent theory suggests the opposite. The divergent theory does not have a time scale.

As early as 1878, Henry Sweet predicted that the English language in America and Britain would develop to be mutually incomprehensible. Today we know that this is not true. The technological advances that upset Sweet's predictions can only be seen as gathering further momentum. We live in a technological age where we cannot escape the levelling effects of mass media, supersonic travel, and mass education, which have virtually shrunk the world. No longer can any nation isolate itself.

In a BBC broadcast, "English: where next?" Professor David Crystal asked linguists from several different countries what would happen to the English language within the next twenty years. They were unanimous in that it was hard to predict with any degree of accuracy, but the one thing that was certain was that all the different varieties of English would strive hard to maintain their status quo — the special features of their particular variety of English whereby identity is acknowledged. This is shown most strongly in the spoken form.

An Australian linguist commenting on the Australian variety of English referred to the former Prime Minister, Bob Hawke, as a typical example of a good user of Australian English: "He is probably careful not to lose his Australian accent. It suits the image of an Australian Labour leader."

To quote a lesser profile, I have a friend, originally from Scotland, who has been living in New Zealand for nearly thirty years. She confessed to having overheard a roaring argument between her daughter and her son-in-law who complained of her strong Scottish accent.

"I can't understand a word of what your mother says."

"Oh, come off it! What a load of rubbish!" her daughter had exploded.

"But Sugee," said my friend, "you and I, we don't really want to lose our way of speaking, do we? It's what we are."

When we first moved to our house in Invercargill, my neighbour happened to speak to me over the fence. After a while he asked me, "Do you notice a different accent in me?" I hadn't actually, but I didn't want to offend him, so I nodded my head.

"That's because I came from Scotland."

"When did you come to New Zealand?" I asked.

"Seventy years ago," he beamed proudly.

On the down side, I also know of a young foreign man who was destroyed by the constant correction of his accent by his wife. "When I walk with him I point things out and tell him the words. I correct him a hundred times. But he still can't say it properly." This young man had had his self-esteem so damaged that he ended up branded as "violent". But, fortunately, this story has a happy ending. He was helped by the English for Speakers of other Languages (ESOL) Home Tutor Scheme to the extent that he was accepted by an Access scheme for further training. It was discovered that this young man actually had a lot of latent English in him, having learned English at school in his own country. Unfortunately, his wife's obsession with his accent had prevented it from being used.

I also know of a little girl from South Africa who was asked by her classmates whether she came from the Park Unit, which is the unit for disabled children, because she had a different accent. "And yet, that's the way she had spoken her mother tongue all her life. It seemed a bit unfair," said her mother.

In contrast to this the written form of English has achieved a uniform standard, especially in neutral, formal, or technical writing, which is accepted across a multiplicity of political and social borders.

By acknowledging the dignity of the different varieties of English and focusing on a common foundation, a set of rules that are inherent in the English language — a world standard of English — could be established and be made accessible to every user, thereby ensuring global communication through English.

What are the Implications for us as Teachers?

Whereas the mother-tongue speaker of English dismisses his language as one without rules, the ESOL learner actively seeks a structure, the patterns and rules of his "learned" language. It is the grammar of English that can show the ESOL learner the definite patterns, the structures, the underlying "method in madness" of the English language. Time and again in my career as an ESOL teacher I have met learners who have insisted on rules. More recently, here in New Zealand, I have met adult ESOL learners who have been living in New Zealand for over two decades and who have acquired enough English for all intents and purposes of day-to-day living but who are unhappy with their lot. They say, "We want to learn more English." They are aware that "yous come here", "I knows", "he done nothing", "you been writing", "he don't know nothing" will not take them far.

The task of the ESOL teacher, then, is to encourage the learner to master the grammar of English and then be a conscious user of these rules — to be "a monitor", to use Krashen's term. This is a natural and unavoidable stage in the process of being a competent user of a language.

The process of learning can be initiated in our ESOL classroom, or in one-to-one tutoring. That the English language is already such a liberal language is a powerful factor in our favour. It has always freely borrowed, acquired, and coined words from other languages, thus enriching its body of vocabulary, in sharp contrast with some languages that go to an unbelievable extent to retain so called "purity". Today, when we use words such as "trek", "OK", "kangaroo", "boomerang", or "sari" do we wonder what their origin is, or do we rejoice in the fact that English has the ability to express anything in the world; that it is such a versatile language?

The English language, to my mind, is the only language that has transcended its racial identity. Existing in so many different varieties, geographically so dispersed, and each version having so much mana, English has definitely transcended its racial and territorial boundaries. It has been internationalised to the extent that it is no longer bound by one culture. In a way, it is the price the English have had to pay in having been colonisers. They have had to agree to share their language with their previous subjects who are now sovereign nations, so it is no longer solely owned by its native speakers, who are the English — the people of England. But the world is truly an enriched place because of this sharing!

I do not mean that the study or maintenance of other languages should be neglected because of English. We all acknowledge that in this modern world multilingualism is not a luxury. It enriches the individual, the community in which the individual lives and interacts, and, thus, the entire world. It is a mark of a sophisticated human being — an optimum user of a gift that no other living creature is endowed with, that is, the ability to learn a language. Learning of English as an international language is promoted only as learning an additional language. It is not proposed as a replacement of the mother tongue or the vernacular languages.

The mass movement of people and money, the fact that environmental problems are global and demand global responses and solutions, the virulence of nationalistic movements now marshalling to protect old ideas and ways, and the narrow ethnocentric campaigns splintering the world, point to one idea — that the great struggle of the twenty-first century will be to build one world, without barriers.

As a sociologist and an historian, Dr. Mary Kalantzis says that:

> Human movement is the feature of our epoch. Nations that put up barriers will no longer be part of any world community. Old forms of national identity which seek to forge a nation

> around a single ethnic identity are no longer possible. In a world that increasingly disregards national borders, the task of every nation is to build a community that transcends skin colour and ethnic background. I shall go further, as a language teacher, and say the task of every nation is to build a world that rises above skin colour, ethnic background, and language barriers.

Do we, as ESOL teachers, have a role to play in building this one world without barriers? Are we brave enough to face the challenge and make a start in our English classrooms?

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Teaching English as a Foreign Language in Vietnam

Tôn Nu˜ My˜ Nhât

Teaching English as a foreign language (TEFL) has received a lot of attention from foreign associations, together with many other aspects of life now developing in Vietnam. Every year, many college teachers of English go to Australia to attend courses for teaching English to speakers of other languages (TESOL). In addition, workshops are often organised. Most impressively, many native speakers of English from Australia, New Zealand, Great Britain and the United States have come to work in Vietnam as volunteer teachers. Out of my interest in TEFL in my own country, and out of my appreciation for the concern of the foreign associations in general and the volunteer teachers in particular, I would like to give a description of English teaching in Vietnam at present, in terms of the aims, the students, the materials, and the facilities. It is intended to give some ideas about what the teachers can choose beforehand to do when they come to Vietnam, so that they will be able to do it with pleasure and satisfaction.

Firstly, English is part of the curriculum: a compulsory subject in secondary schools, (that is, from the sixth to the twelfth grade — ages ten to eighteen). The *6-12 English Series*, designed by Thu Hang and Phan Tu, is used, which aims to develop the four skills of listening, speaking, reading, and writing. Because English is one of the four subjects that students must take in their final examinations most students take the subject seriously.

At this level there are also some classes in which the students major in English. These are for the top students, who are chosen to take part in nation-wide contests every year. These students are taught thoroughly and intensively for an inter-city competition. The English textbook is, therefore, only one part of the syllabus.

As far as tertiary students are concerned we can differentiate two groups — the students who learn English for academic purposes and those who major in English. The material used to teach the first group is the first two books of the Streamline English series, by Bernard Hartly and Peter Viney, namely *Departures* and *Connections*. These aim to help the students acquire a basic knowledge in the language, so that they can read original material in their own field.

The second group, those majoring in English, are until now the only ones who have been taught by native speakers of English. The students are trained to become teachers of English, tourist guides, interpreters, or to work in any career which requires a knowledge of English. The subjects taught at college are speaking, listening, reading, writing, American and British literature, history and civilisation of the English-speaking countries, translation, anthropology, and linguistics. The students also have opportunities to do research papers.

As for the teaching of general English, developing linguistic competence in the students seems to be the only objective. This results from a variety of causes. Mainly, few students feel the need to learn English for communication. Unlike foreign nationals, who have many opportunities to travel from country to country, Vietnamese students do not expect opportunities for actual communication in English, now or in the future. As a result, what they want from the classes is formal learning of grammar rules and vocabulary. An empirical study by Tran Xuan Thao of how new language is introduced, in terms of the learning materials and classroom activities, indicates that most of the time in class is devoted to controlled practice and formal instructions, while sociolinguistic rules and cultural values are of little or no concern.

We welcome trained teachers who wish to come and teach English in Vietnam. Your presence will be a credit to any school or college and an encouragement to the Vietnamese students and teachers, helping us to improve our effectiveness in TEFL, as well as in education in general.

Tôn Nu˜ My˜ Nhât is an English teacher at the Qui Nhon College of Teacher Education, Vietnam

Network 93: The Annual Home Tutor Conference

by Judi Altinkaya, Mary Cresswell, and Leith Wallace

"Network 93", the annual conference of New Zealand's twenty-four ESOL Home Tutor Schemes, was held in Auckland in May. It's a valuable opportunity for co-ordinators, home tutors, and representatives of client groups to get together and discuss relevant issues and concerns.

The networking theme of this year's conference is particularly important for home tutor co-ordinators, who often work in isolation from other colleagues. The community base of home tutor schemes is their strength, but scheme workers also need professional support.

A major step forward this year has been the appointment of a National Co-ordinator. This one-year appointment and the National Association operational costs are funded by grants from Lottery Welfare and the J R McKenzie Trust. Tasks facing the National Co-ordinator include the establishment of a more securely funded National Office and schemes, as well as raising the profile of the home tutor service.

Issues Discussed at the Conference

Mental Health

Many clients of home tutor projects have come to New Zealand as refugees. Guest speakers were Dr Max Abbott, formerly of the Mental Health Foundation, and Dr Rasalingham of the Auckland Refugee Health Centre. Refugees are involuntary migrants, leaving their homes under conditions of enormous stress and losing family members and loved ones in deeply traumatic circumstances. Home tutors often find themselves in a counselling role and must be aware of the need for considerable sensitivity when dealing with people who have suffered such tremendous upheavals. The ability to be a good listener and the need for confidentiality are important, as is the knowledge of which agencies might offer more specialised help.

Physical Health

Physical health needs are also a matter of concern. New settlers must cope with a new climate and unfamiliar food. Traditional food may be expensive in New Zealand and dietary needs must be met in different ways. Refugees have suffered from years of malnutrition. Home tutors frequently have to explain the services available in the health system and the reasons for child immunisation programmes, for example. Several home tutor schemes have run health classes, particularly for women. Oan Ing, of the Refugee Education Centre, spoke about such a programme in South Auckland, run in conjunction with a public health nurse. Pregnancy and childbirth can be times of great stress as traditions vary from New Zealand customs and practices. A Lao woman described how shocked she was to see blood samples taken from her new-born baby. Home tutors may be the first or closest point of contact with the outside world for a new settler family, and their role extends well beyond language support.

Liaison with Schools

Home tutors also find themselves explaining the school system, enrolment forms, homework policy, timetables, the school layout and other related matters. Jannie van Hees of the Auckland College of Education spoke of home tutors as the fourth corner in a square formed by non-English-speaking parents, their children, and the schools.

Qualifications

The place of the home tutor service in the new Qualifications Framework is being considered. While tutor-learner pairs might operate at a level too informal to be part of the Framework, the training of home tutor volunteers will be standardised nationally and accredited at an appropriate level.

The Future

The value of the service that home tutors offer is well known to the new settler communities who use it. However, the schemes have a desperate need for a more secure funding base in order to continue that provision. Nevertheless, when looking to the future there are positive developments: an increasing number of volunteers who recognise the needs, are interested, and want to be involved; the establishment of the national body; and the increasing number of new settlers accessing the service offered by the schemes.

This article was based on a report by Mary Cresswell, secretary for the National Association of Home Tutor Schemes (NAHTS), and written by Leith Wallace, and Judi Altinkaya, national co-ordinator for NAHTS.

Refugee Needs and the Role of Bilingual Tutors

by Bounphet Phanthaboualoy, Man Hau Liev, Bui Van Manh

Coming to New Zealand, refugees have brought with them their strengths and weaknesses. Having limited knowledge of the new environment, they often suffer from culture shock and become disoriented. This leads to a need for orientation and education. They themselves have their own strengths, the will to survive, and the hope for a better life. Bilingual tutors help them to identify their needs and provide them with a set of education programmes to help them cope with and be aware of potential problems during their resettlement.

This paper discusses refugee needs and the bilingual tutor's role not only as a teacher or an information giver, but also as a counsellor, an interpreter, a community liaison officer, and a link between the refugees and the community at large.

Refuge Needs

Our programme is based on refugee needs. As these needs are complicated and numerous, we have divided them into stages. Needs can be physical or mental. When refugees come to Mangere Reception Centre they have gone through the survival stage and have come to realise that their immediate needs are to regroup themselves, to find food, shelter, clothing, and then to learn the new language. Our orientation programme arms refugees with knowledge and information to enable them to cope with their present and future needs. Without knowledge of the new environment and its practices, refugees will become socially disabled.

Refugee achievement is based on three interrelated components: knowledge, action, and well-being.

- Education (knowledge): this is a six-week programme. Functional English is taught by qualified tutors, and "Living in New Zealand" is presented by bilingual tutors and guest speakers.
- Learning (action): deals with the adult student as a whole person.
- Well-being: considers the refugee's physical and mental health, socio-economic status, and stress.

With a holistic approach in mind, we take these components into account when designing our programme.

Well-being of Khmer and Lao Refugees at Mangere Reception Centre

Ideally, students can perform well when they have a peaceful mind. In general, refugees who come through Mangere have experienced some degree of trauma. In order to understand their well-being, we conducted a survey using the Hopkins checklist. Using this assessment, we can identify those people who are considered as having post-traumatic stress disorder. From a sample of one hundred and two male and female refugees during the period 1990-91, we observed that thirty percent of them came with this condition. Counselling, then, becomes very important.

Refugee Student's Profile

Strengths

Family values; will to succeed.

Weaknesses

Lack of resources; no learning skills; no English; don't know that they don't know; no support and guidance; poor concentration; education gap; don't need to learn.

Opportunities

Introduction to New Zealand; coping skills; counselling; English classes.

Threats

Peer pressure; family pressure; health; different food; generation gap; inappropriate placement; home environment; value and identity conflict; discrimination.

The Role of a Bilingual Tutor

While the refugees are at the Centre, we give them information about New Zealand, the new ways of life, and different practices. When there is a guest speaker, we act as interpreters to help pass on the information.

Although teaching is the main role of a bilingual tutor, we cannot ignore the well-being of our refugee students. Therefore we have extended our role in supporting their mental and psychological needs by encouraging the students to come to see us whenever they have any queries or problems.

When circumstances permit, we interview students individually to let them have a chance to talk about themselves (their worries, their problems, their expectations, and so on). Some students come back for help and advice even after they have left the Centre.

In order to give out to the students updated information about government departments, we must always be aware of changes which affect them in New Zealand. Therefore, occasionally we have to revise our materials and translate them into the students' languages.

As bilingual tutors, we are often asked to run seminars about cultural differences for tutors and students at various institutions. We also have close links with ethnic communities in organising language classes and celebrations, in printing newsletters, and in passing on the information affecting their daily living.

We have in the past taken technical refresher leave to do research on the resettlement of the refugees, the effectiveness of our programme, and the achievement level of refugee students.

In short, we are a link between the refugees and the community at large.

Bounphet Phanthaboualoy, Man Hau Liev, Bui Van Manh are tutors in the Refugee Education Programme, Mangere Immigration Reception Centre, Auckland Institute of Technology.

A copy of the Stages of Refugee Needs and the tables which accompany this paper can be obtained from the Editor of Many Voices or from the authors.

Refugee in the Land of All Blacks and Baxter

by Vladimir Nicholson

On 22 April I celebrate the second anniversary of my entry into a state of limbo in New Zealand. By then I hope to have at least the written record of my interview with the Department of Immigration that I've been expecting for more than six months, and which, according to official regulations, should have been sent to my lawyer within three months of the interview.

After two years of living here I have many good friends of different nationalities, I've got used to windy, rainy Wellington, and am involved in many social activities.

I feel a real love for this remote land of the long white cloud... for this country of All Blacks, Split Enz, James K Baxter and the Spirit of Endeavour. Maybe it's just because I live here now. I can't explain my fondness for Aotearoa, but I do feel it deeply.

But I don't have a job or even an income, and I still face possible deportation. Officials treat me as an undesirable alien. They don't even recognise me as a refugee because they prefer to think "Russia is now okay."

About two years ago my communications with my family were quite regular: on average, one letter a month. Now it is reduced to one or even less in half a year. From a telephone conversation I found out that at least half of my correspondence has been lost or stolen. Two years ago, you had to think what to write to Russia because of the tiny stamp of the censor. Now, you have to think how to send letters to make sure they get there. This is just one small detail of the "Common-mess of Independent States".

I recently saw a Russian news programme. Most of it consisted of summaries of military operations: the war in Georgia, the war between Armenia and Azerbaijan, the war in Moldavia, national clashes in the Baltic States and Tajikistan. And an immense crime rate with thousands of armed gangsters, extortioners; hyperinflation; growing unemployment; devastating industrial catastrophes....

I see two frail figures in this gloomy landscape: my wife and son. Because of my forced departure from Russia, they were conspicuous targets for the KGB. Now, in a "democratic" country, they are subject to surveillance from mafia groups hunting for money or goods from abroad. These bandits could hardly imagine that I am poorer here than I've ever been and I borrow money to pay for my rare calls home.

Almost three years have passed since I last saw my family. I have an excellent family and I love them very much. My wife and son are still patiently waiting for me to bring them here. But I can't do that because I don't have a job, an income, or residential status here, and time works against us.

It is difficult for anybody to find employment in this country. It is even more difficult for me with a three-month work permit.

Immigration prefers you to get a job in your own special field. To work as a teacher of science and maths (my original profession) I have to have graduated from a New Zealand college of education. But I don't have a student's permit and I can't afford overseas students' fees.

One of my friends, who was wounded several times in his homeland, narrowly avoiding death and escaping only by a miracle, was officially recognised as a refugee and granted residence only after three years of persistent effort and because of the irrefutable evidence of his persecution. But proving it caused my friend many health problems. It cost New Zealand a lot too, because this young, talented, high-qualified person had to spend three years proving the obvious.

A Bulgarian friend, a film maker and poet, struggled for two years to get residence here, till it broke his heart. He finally got his residence in Karori, in the cemetery. Some people said that he was suffering from the "tall poppy syndrome". The "you gotta keep your head down, mate" syndrome. It is difficult to keep your head down when you are so different, when you are a refugee.

My Soviet citizenship is not valid and Russia automatically stops citizenship for anyone who spends more than a year abroad as an asylum seeker. My health is getting worse now and I feel like wreckage carried by the storm.

It is very tempting for me to do this article the way F. Scott Fitzgerald ends his *Great Gatsby* Remember? "So we beat on, boats against the current, borne back ceaselessly into the past."

But I hope that will not be the last word.

This article first appeared in *City Voice*, 1 July 1993 and is reprinted with permission

Rain

by Geoffrey Du

21 October 1992.
The time is 8 o'clock. It is raining.

After dinner, I left my sister's home and got into my car. My heart is very heavy. I've realised I can't do anything at the moment. So I decide to drive my car around the city.

It is dusk; the sea and the sky join together. Everything becomes dark blue. I drive the car into this "blue"....

Summer will be here soon, a new year is waiting to come. It says, I will have been here nearly three years. Change, everything has changed! In my memory, 31 December 1989, at Hong Kong airport, I was standing in front of my luggage. My mind was nearly empty. I couldn't even begin to think of my future. I just knew that I was losing all the things of me in China, including my education, my cause, my parents, and my love. Everything! When can I come back? Is this a dream? I don't know. In the air, I took a piece of paper and started to write. What have I done these past four years? Let me give a summary.

When I was 18 years old, I went into politics and became a confidential secretary because my Chinese was very good. But after two years I left the government and went into business as a staff member of one company. After two months I became a manager of a new trading company. From there, I went into a new business and gained more experience of business societies and human relations. At the same time I was a student at university. I could have things if I needed them because my father was a very high official in the government of our city. But a good dream doesn't only belong to one person. In October 1989, the economy suddenly changed in China and the economy began to fall. All the banks tightened their mortgages and the market went dead. Facing these times, I tasted failure as a young manager. I tried to revitalise my company and it was hard work the whole year. I knew I couldn't change anything. Resignation becomes the end.

Later, I received a letter from my sister in New Zealand. She said she could support me to come to New Zealand if I liked.

I left my prestigious office and moved into a new environment. It was a difficult time. I had to work ten hours a day, seven days a week. The restaurant's kitchen and home became two points of a simple and boring life. There was no education or happy times. Just waiting, waiting for my chores, waiting for the next pay packet in my life. How many days and nights? I have forgotten. The sun and the moon changed my face. Hard work changed my hands. The scars made by knife cuts stayed on my fingers. Poor English made me feel awkward in everything. I need education. I need a normal life. I have a hole in my life. I want to work to achieve my dream. I want to be able to stand tall in business again. But what can I do about it? Nothing!

In March this year, I received a letter from New Zealand Immigration. I became a permanent resident. The English for Further Training Course at Hutt Valley Polytechnic is the first time I have attended a normal language-learning course. It became the first step of achieving my future.

...The sky has stopped raining. It is going into night. I look at the city from far away. It is covered by many, many street lights: the whole city looks like many, many diamonds. How beautiful it is! Is it like my future? I think about it.

Geoffrey Du is a student in the School of Languages and Literacy, Hutt Valley Polytechnic. Since this was written he has completed a National Certificate in Business bridging course, with good grades.

A Matter of Time

by Maartje Quivooy

Lower Hutt, 1954

I walk in the busy street. There are lots of shops.

People walk around me, talking and laughing. There are mothers with prams or pushchairs. They look in the windows. Many have decorations with stars, imitation snow, or reindeer.

"Merry Xmas" it says in big red letters. It means Christmas, but it is written with an X. I wonder why?

I move with the people. The people of New Zealand. I don't know any of them, but I am beginning to understand what they say.

"Christmas," and "Holiday," they say, their voices friendly and relaxed. They stuff parcels in their shopping bags.

It's summer: it's summer and Christmas! How wonderful! The sky is blue, a clear, hazeless blue.

In the distance are the hills surrounding this town. They are green and brown, I feel protected by the hills. They have become familiar already.

I know that my house is in line with the brown pointy hill over there. The sun is warm and gentle on my shoulders.

Oops! I walk into a lady. I must remember to walk on the left side. I keep veering to the right, like a magnet.

Over the heads of the shoppers, I see my mum coming towards me. Her sweet face and silver curls peep from under her hat.

My heart leaps! "Moeder," I call out.

The lady looks surprised but smiles at me. She's not my mother. Just for a moment, I thought she was.

I cry a little inside me. So stupid ... my mother lives in Holland. I shall write her about all this.

There is the chemist shop. I need sanitary pads and talcum powder. When the young shop assistant asks me what I want, I have forgotten the names.

How embarrassing. I hunt around the shop. She follows me like a watchdog.

"There!" I say, and "That, please."

It sounds like "Zer," and "Zat". I must practice the "TH".

The woman nods. "Very good," she says.

I feel proud. This is the first shopping trip by myself. Now, I must go home. I smile at the people, the New Zealand people. Next year, I think ... next year some of them will smile back, faces and voices will become familiar. Next year. Just you wait and see. It's only a matter of time.

This story first appeared in *De Oranje Wimpel*, the official publication of the Federation of New Zealand Netherlands Societies Inc., December 1992.

Reviews

Teaching English Overseas: An Introduction

by Sandra Lee McKay. Reviewed by Marilyn Lewis.

This new book is intended for native speakers of English. In fact, my impression of the content is that it is valuable also to any teachers of English as a second language and English as a foreign language. For instance, in the carefully referenced chapter on "Language teaching and the cultural context", McKay refers to the concern about the teaching implications of cultural elements in language textbooks. Using an informal, second-person style she makes suggestions about how to assess the "cultural load" in a text.

What is fresh about the book is its attention to more than methodology and organisation. "If expatriate teachers are philosophically opposed to existing language policies in a country they have two choices: either they can decide not to teach in that country, or they can elect to teach in an institution which challenges existing policies." As well as sociopolitical concerns, the economic and cultural contexts have a chapter each before the educational and institutional contexts are dealt with. Up-to-date information is provided through the book about the status of national languages and English in many countries.

The format combines a carefully researched theoretical base with case studies from such varying parts of the world as Saudi Arabia, Spain, and Thailand, written in the first person by people who have taught there. The author also adds discussion questions after each chapter in the growing pattern of making a book suitable for teacher education programmes. There is a nine-page bibliography at the end of the book (including non-native-English-speaking authors) and an annotated list of titles after each chapter. My only complaint about the bibliography is that one 1990 book is the most recent title, which may reflect the time that elapses between writing and publishing. A glance at the index leads the reader to "moral dilemmas", "women, curriculum for, Saudi Arabia" and "inner circle varieties of English", where New Zealand appeared. I also learned a new term, "emic", which turns out to mean studying cultures from the viewpoint of members of the culture. If the book has enticed people who have nowhere to go, sources of employment are listed in the appendix.

Finally, a word about readability. I constantly hear that books for teachers are either readable but limited to the practical, or full of valuable theoretical insights but extremely hard to read. The next time that complaint is made to me I shall mention this book. What is more, at $33.95 it is an affordable buy —if we use the commonly drawn comparison with restaurant meals.

Teaching English Overseas: An Introduction. Oxford University Press, Oxford ,1992.

Marilyn Lewis is a senior lecturer for the Diploma of English Language Teaching at Auckland University.

Learning to Learn in a Second Language

by Pauline Gibbons. Reviewed by Leith Wallace.

This very readable and practical book will be valuable both for practising teachers and for pre-service training. It is an up-to-date and thorough introduction to a range of ideas, with practical suggestions and strategies in each section. Written mainly for primary teachers, it will also be useful at secondary level.

The book begins with a discussion of who second-language learners are, noting the diversity of backgrounds and experience to be found in any group of new learners of English, or children who speak another language at home. These children must not only learn a new language, they must also learn school subjects in the new language — hence the title of the book.

Why is such a book necessary at primary level? The author comments:

> It has often been assumed that children, particularly very young children, will simply 'pick up' a second language. Many teachers comment on how quickly children with limited or no English learn to communicate with their peers in the playground....
> ... But playground language is very different from the language that teachers use in the classroom, and from the language that we expect children to learn to use. The language of the playground is not the language associated with learning in mathematics, or social studies, or science. The playground situation does not normally offer children the opportunity to use such language as, 'If we increase the angle by 5 degrees, we could cut the circumference into equal parts.'

This requires a classroom programme with specific English-language objectives in all areas of the curriculum. The author goes on to discuss language across the curriculum, and identifies different functions of language, always in a thoroughly practical context. Teachers are shown how to extend language, how to select language items to use as a focus, and how to model through questioning. The examples are not only practical, but occasionally display a lively sense of humour:

> Classification Game: You need a set of cards showing a variety of animals or objects. The group must classify them in as many ways as possible. There are no right or wrong answers as long as appropriate reasons are given. (One group of teachers on an inservice course, classified the animals shown in the example below into hors-d'oeuvres and main courses!).

Chapter headings include: "Assessing spoken language", "Integrating new arrival children in the classroom", and "Reading in a second language". The chapter on writing offers a useful framework for analysing writing, including analysing the text type or genre. This book could also be useful at secondary level, especially for those working with new arrivals. A colleague who trains home tutors commented that the chapter on listening offered clear and sensible advice which she could use. The last chapter gives a brief overview of a whole school response.

This book will be valuable in any school staffroom and is written for all teachers, not just the "ESL teacher". Especially at primary level, all teachers are teachers of language, in all subjects. The final comments in the book are pithy:

> All children have the right to leave school with the skills which will put them in control of their own lives. ... Fundamental to all this is the ability to learn through language, and to understand and use it effectively.

Learning to Learn in a Second Language is published by the Primary English Teaching Association, Laura Street, Newtown, NSW 2042, Australia. It is available in New Zealand from the Kanuka Grove Teachers' Centre, Palmerston North College of Education, Palmerston North. $26.75.

Classroom Observation Tasks

by Ruth Wajnryb. Reviewed by Carol Griffiths.

Subtitled "A resource book for language teachers and trainers", this book shows how observation may be used to learn about teaching language. This is done by providing a range of tasks which develop the skills of observation, analysis, and reflection.

Ruth Wajnryb makes the point that:

> ...when we teach, we are often so absorbed with the purpose, procedure, and logistics of our lesson that we are not able to observe processes of learning and interactions as they occur through the lesson.

She suggests that observation is useful for trainee teachers who wish to learn the techniques of successful teachers, for teacher trainers who need to observe trainee progress, and for teachers seeking professional development.

One especially useful technique suggested for the practising teacher is to watch another teacher working with the observing teacher's usual class. This gives the regular class teacher an opportunity to observe students, free from the usual pressures of having to conduct the lesson. When I tried this recently with my own students, I was surprised at some of the things I was able to observe that I had not really noticed when teaching.

The author sounds a note of caution: sensitivity is essential. The observer must allow for the fact that the presence of a visitor inevitably alters classroom dynamics. Discretion and professionalism must always be maintained.

The book contains thirty-five structured tasks divided into seven areas: The Learner, Language, Learning, The Lesson, Teaching Skills and Strategies, Classroom Management, and Materials and Resources. Observation tasks include such critical areas as learner motivation, learner level, feedback to error, classroom environment, lesson breakdown, eliciting, classroom power, and task analysis.

Each task is divided into sections. A brief background statement about the focus of this particular task is followed by a statement of objective, which gives the purpose of the task and the expected end result. Next, there is a section on procedure, consisting of three phases: before the lesson (including such details as contacting the teacher, and familiarisation with the material), during the lesson (collecting the data), and after the lesson (this is the time for discussion, analysis, and interpretation). Finally, there is a section for reflection.

With its clear layout, logical task format, and practical advice, this is a user-friendly book for busy professionals. Observation is an area which, because of pressure of time, is easy to neglect but which "... is integral to the task of professional decision making in which teachers are constantly involved."

Classroom Observation Tasks, Cambridge University Press, Cambridge 1992

Carol Griffiths is an ESOL teacher in Auckland

Ethnic Groups in New Zealand: A statistical profile
Ethnic Groups in New Zealand: A bibliography

by Barbara Thomson. Reviewed by Marilyn Lewis

Does your work or your interest lead you to ask the following sorts of questions? What percentage of the female Sri Lankan population in New Zealand is employed in social and community services? Which region of New Zealand has the highest number of people of Polish origin? What sources can I turn to for information about Vietnamese immigration to New Zealand? The two volumes just published by the Department of Internal Affairs as Research Series Numbers 18 and 19 will provide the answers to these and hundreds of other questions about some immigrant ethnic groups with non-English-speaking backgrounds in New Zealand.

Most of the data from which the statistical profile is written comes from the 1991 census. In the brief but useful pages on methodology and definitions, Thomson discusses the effect of self-indentification, which is the census basis for counting ethnic groups. For example, New Zealand-born descendants of immigrants can "disappear", however great their interest in the ethnic group from which their ancestors came. This volume will have a place on the bookshelf of anyone who wants to have factual, rather than anecdotal, evidence about the ethnic groups included.

Information is presented graphically, through lists, and through commentary. Summaries are written in clear, factual English. For example, the final statement in the section on home ownership and the size of households reads:

> Compared to the New Zealand average, most other groups in the Ethnic Sector tended to have fewer one-person and two-person dwellings, and a greater proportion of dwellings with four or five-or-more persons.

The scope of this book reflects the scope of the census. There are sections on the ethnic diversity of the whole New Zealand population, on age and gender, occupation, education, and qualifications, to mention a few. It is the sort of book from which surprising details leap from the page. At the risk of sounding like a Trivial Pursuits card writer, I found that males exceeded females in the Dutch population under the age of five and again between 60 and 64. It's the kind of information that sends one looking at books that explain reasons, which is where the next volume is valuable.

Research Series Number 19, the bibliography, fills 73 pages with annotated references that cover videos as well as print resources, all clearly organised for access via the names of particular ethnic groups, themes, and authors' names. There are government reports, Master of Art (M.A.) theses, novels, and biographies, mainly from the past 20 years. While most of the material originates in this country, the section on "Other policy issues" includes reports from Australia, Canada, and Great Britain. Writers who want to check whether their own (or others') contributions have been included can turn to the index of authors. Understandably, there are gaps. The advantage of having a volume like this in print is that people can become aware of valuable resources which are hard to track down through library searches and, presumably, alert the author to any titles which could be added to a second edition. But, *caveat emptor!* If you were buying these books because of an interest in Pacific Islands groups you have the wrong volumes. Try the New Zealand Department of Statistics 1992 publication *Pacific Island Population and Dwellings*.

Finally, both volumes are produced in A4 size, with soft covers and high-quality print and paper. Their production standard, the clarity of their commentary, and their scope make them an accessible resource to the general public, including the groups whose lives they document.

Ethnic Groups in New Zealand: A statistical profile
Ethnic Groups in New Zealand: A bibliography
Published by and available from Information Services, Department of Internal Affairs, Box 805, Wellington. $20.00 each, $35.00 for both

MANY VOICES

A Journal of New Settlers and Multicultural Education Issues

Many Voices 7

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April 1994

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Learning Media, Wellington

Start All Over Again

by Martin Huang

You leave an age-old country
Seek a paradise
Travel far away across the sea
Step into a green land
The brook meanders
Sends out a gurgling sound
It is where you want to be

You wander on the street
To see the little world
From the reflection in the window
You find you have got yellow skin

You become illiterate
Deaf and dumb
Past is over
You start all over again.

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Introduction

Tena koutou katoa.

Leith Wallace, the editor of previous issues of *Many Voices*, left in September last year to take up a position teaching English in Thailand. Much of the copy for *Many Voices 7* was assembled by Leith before she left, but has been put together without the benefit of an appointed contract editor. Regular readers will notice in this issue the reduced number of pages, and the absence of both introductory notes and a reviews section.

Many of those working in the area of second-language teaching, especially voluntary workers, do not have the opportunity to see policy or funding statements from the Ministry of Education. It was for these people that the press releases received from the Ministry of Education and from the Special Education Service were included in this issue of *Many Voices*.

Administrative suggestions for coping with second-language speakers in the school are given in Carol Griffiths's article, *Meeting the Needs of Speakers of Other Languages*; and the following three articles deal with the practical business of teaching: Marilyn Lewis suggests a task-based approach when teaching teachers, Siv-Leang Ung outlines a successful programme used in Palmerston North for teaching Cambodian parents about New Zealand schools, and Olive Lawson reviews her approach to teaching students with no English-language skills. Dr C. D. Lai was moved by events during 1993 to formulate his article, *Profiles and Problems of Recent Chinese Immigrants* and, from Vietnam, Tôn Nu˜ My˜ Nhât argues that by teaching collections of typical formal and non-formal speech examples, maintenance of the culture is also encouraged. This article came with tables of examples and graphs; photocopies of these are available from Learning Media on request. Two short pieces written about immigrants' lives complete this issue of *Many Voices*.

Beth Becker

ESOL Supplementary Funding for Schools

by Elspeth Preddey

School boards of trustees in New Zealand all make an undertaking as part of their Charter of Agreement with the Minister of Education that all of their operational and accumulated funds will be used to promote the learning needs of all their students.

To meet the special needs of some students, the Ministry of Education has the discretion to allocate supplementary funds to schools.

This includes:

- special education resources for students with disabilities;
- equity grants for schools in economically disadvantaged areas;
- learning assistance allowances (LAA) for supplementing existing programmes to meet the special needs of students.

Many schools are able to meet the needs of their students from non-English-speaking backgrounds (NESB) by supplementing their own resources with equity and LAA funds.

Teachers of NESB students have access to resources from Learning Media, the Pacific Island Education Resource Centre in Auckland, and the Wellington Multicultural Education Resource Centre. As well, they can seek advice from the new settler and multicultural co-ordinators attached to the Teacher Support Services at each of the colleges of education.

The Ministry of Education also has a discretionary pool of funding specifically for NESB students.

The gap in performance in New Zealand between this group and students tested in their first language was between fifteen percent and twenty percent. This put New Zealand at the lower end of the OECD countries in a recent survey.

Over the past three years, the Ministry has been gathering information about NESB students, and some significant trends are emerging. The information has been collected through the school roll returns which are made in March and July.

In New Zealand schools, there are now more than 46,000 students from non-English-speaking backgrounds. The majority of NESB students (more than 32,000) are in Auckland. Nearly a third of all NESB students in New Zealand, around 13,000, do not need any additional support in English language over and above what the regular class or subject teacher is able to provide.

This includes a high proportion of the 20,000 NESB students in our primary schools. Most primary school children, whatever their linguistic background, acquire language rapidly, without extra assistance.

The Ministry's limited discretionary ESOL resources are targeted to students with the greatest need of short-term English instruction, so they can make the best use of their opportunity for education.

The 12,000 NESB students for whom extra resources are a priority include:

- nearly 2000 students in standards one to four classes with minimal oral English and/or no writing or reading skills in English;
- 3000 NESB students in forms one and two; and
- nearly 8000 NESB students in secondary schools who need basic oral or reading and writing instruction in English.

The geographical distribution of NESB students has remained constant during the three years in which the Ministry of Education has been collecting statistics.

The Northern/Tai Tokerau (Auckland) Ministry of Education management centre region has 70 percent of these NESB students; Waikato/Waiariki (Hamilton) has 4 percent; Central (Wanganui) has 2 percent; Central (Lower Hutt) has 17 percent; Southern (Christchurch) has 17 percent; and Southern (Dunedin) has 1 percent.

The Ministry's job is to ensure a fair distribution of the supplementary resources according to priority of need.

For years, those involved in new settler education issues have called for more resources for students in schools.

With the co-operation of schools in providing data, the case was made, and ESOL funding for schools was increased by $918,000 in the 1993 Budget.

A wider range of ESOL resources can now be provided by schools for NESB students with the greatest priority of need for extra English instruction.

The resources are allocated by the Ministry's management centres following consultation with an advisory group, which includes the new settlers co-ordinator of the Teachers Support Services attached to each college of education.

The Ministry resource is intended as short-term assistance for small groups of NESB students.

Schools have flexibility to use ESOL resources to best meet the needs of their students: for employing teacher aides, funding part-time teacher hours, buying equipment and resources, such as audio tapes, or to fund innovative schemes such as homework centres.

Some funding is kept in reserve by the Ministry management centres, to cater for new arrivals in schools which do not already have ESOL programmes in place.

In the long term, all schools are expected to ensure adequate staff training and development to meet the needs of NESB students. Many teachers with NESB students have taken courses of advanced studies on ESOL teaching.

Since 1991, the Ministry of Education has let ten contracts for teacher professional development programmes to assist primary and secondary teachers to cater more effectively with the English language needs of students from non-English-speaking backgrounds.

Over the past three years, most of these programmes have been with Auckland schools, where the need is greatest. During 1993, two programmes targeted teachers in Wellington, the area with the next greatest need for ESOL support.

Each Ministry office has a liaison officer with special responsibility for ESOL funding resources. The Ministry office near you will provide further information on ESOL matters.

For further information, please contact:
Kathy Phillips, Senior Manager National Operations, phone: (04) 471-6061 After hours: (04) 479-6282, or your nearest Ministry of Education Management Centre:

Auckland	(09) 377-7655
Hamilton	(07) 838-3705
Wanganui	(06) 345-5707
Lower Hutt	(04) 566-1219
Christchurch	(03) 365-7386
Otago/Southland	(03) 474-0152

The Special Education Service

The Special Education Service (SES) is a Crown entity with a Government-appointed board, responsible to the Minister of Education.

Our work benefits people with special educational and developmental needs. We provide high quality advice, guidance, and specialist support to teachers, parents, caregivers, and whānau to assist people with special needs to participate fully in New Zealand society with a sense of dignity and pride.

Amongst our staff are speech/language therapists, advisers on deaf children, early intervention teachers, psychologists, visiting teachers, kaitakawaenga, and education support workers. Our organisation is community based so that most of our resources are used for providing services that directly benefit people with special needs. There are eighteen area offices covering all of New Zealand from Tai Tokerau to Southland. We also provide advice to the Ministry of Education and other groups on special education issues.

SES Provides Four Types of Core Services

Core services are those purchased by the Minister of Education and provided free of charge to individuals, schools, and early childhood centres.

- Services to learners with special learning and developmental needs from age five until they leave school.
- Early intervention and direct support services for children up to the age of five years.
- Advice and information to the Ministry of Education, and others in the education field on matters such as discretionary resources.
- Training for parents, boards of trustees, and ancillary staff, and inservice courses for special education teachers.

A profile of these services is available from any SES office. A certain number of hours have been purchased and they are provided equitably on a population basis across the entire country.

Additional Services and Training

Fee-based services and training are being expanded and a range of new courses and options include courses in assertive discipline, services for gifted learners, music therapy, managing strategies for dealing with children with challenging behaviours, managing traumatic incidents, non-violent schools, and secondary teacher training on individualising the curriculum to meet the needs of all students.

Our Guiding Principles are to Respect Confidentiality, and to Work in Consultation and Co-operation

We measure our success by whether our services are comprehensive, co-ordinated, accessible, equitable, and responsive.

We put a lot of effort into making sure our services are culturally sensitive and consistent with Maori aspirations, with full participation and success by Maori.

We also respect the diverse ethnic and cultural heritage of New Zealand people and are committed to making our services culturally appropriate.

Meeting the Needs of Learners from Culturally Diverse Backgrounds

New Zealand is a culturally diverse society. This cultural diversity enriches society with a range of beliefs, customs, and language. In the 1992 census, 11.7 percent of New Zealand residents up to twenty years old were identified as members of ethnic groups other than tangata whenua or Pakeha.

Many families from minority cultures have unique needs and strengths because of their culture, language, and ethnicity. People in these groups may, however, face difficulties in gaining access to educational and social services.

Special education policy and practices have at times failed to address learners' special needs by not considering their unique cultural background. In the past, culturally biased referrals, assessment procedures, and programmes may have contributed to children and young people from minority cultures being over represented in special education.

Recognising the rights of learners from culturally diverse backgrounds, the SES developed a policy to provide for flexible, sensitive, and informed services to be demonstrated through culturally appropriate attitudes, planning, and actions at all levels.

The policy statements and the guiding principles of this policy — cultural affirmation, advocacy, needs-based servicing, choice, accessibility, and participation — were agreed to in consultation with a wide range of cultural groups. Their input was also sought for the development of a resource booklet for SES staff entitled *Becoming Increasingly Culturally Competent*, which is aimed at enhancing the work and competency of the SES.

The SES has also published a flyer which provides basic information about getting in touch with the service. Entitled *What Does the Special Education Service Do*, it is available in Tongan, Fijian, Cambodian (Khmer), Samoan, Niuean, Tokelauan, Cook Islands Maori, and Vietnamese. Copies are available from the SES area offices. (Also available in Maori.)

A list of SES offices is available free on request from the publisher of *Many Voices*.

Meeting the Needs of Speakers of Other Languages Within the School System

by Carol Griffiths

Why Are ESOL Programmes Necessary?

Recent years have seen a major upsurge in the numbers of speakers of other languages entering the New Zealand school system. The steady influx of Pacific Islands immigrants has continued. In addition, immigrants have come from Vietnam, Cambodia, Thailand, Laos, China, South America, Africa, the Middle East, Hong Kong, Taiwan, Romania, the former Yugoslavia, the Philippines, and from Malaysia, to name but some.

This immigration has been gathering pace at a time when funding for the New Zealand education system has been undergoing fundamental change, and, in some areas, reduction. Coping with a diverse population of non-English-speaking students has frequently stretched the resources of schools to tbe limit.

Newly arrived immigrant students are often "mainstreamed" very quickly, if not immediately. Although the principles of mainstreaming can be excellent if carefully applied, often students are unprepared for the school system and must cope as best they can with little or no support. Those who have had to cope in a situation where the language is unfamiliar know that this is an incredibly stressful and frustrating experience.

H. Douglas Brown puts it this way: "Becoming bilingual is a way of life. Every bone and fibre of your being is affected in some way as you struggle to reach beyond the confines of your first language and into a new language, a new culture, a new way of thinking, feeling, and acting."

How Can We Provide for ESOL Students?

Before any decisions can be made about placement, the student must be assessed. Because of the language differences, reliable testing of ESOL students is difficult. It is easy to obtain misleading results. Scores obtained from commonly used tests such as Burt and PAT often have little or no meaning when applied to those who speak other languages. It should be remembered that these students are usually not slow learners, and they need to be put on programmes suitable for their needs. Many of the standard placement tests available test only the ability to write grammatically. A thorough assessment must include reading, listening, and speaking. Unless a school has someone on the staff with the skills required to write a test specifically to suit the individual situation, time may be needed to evaluate the many tests already on the market. Once an assessment has been made, options range between total mainstreaming or total withdrawal.

The idea of withdrawing students who speak other languages from regular classes has been losing popularity for all but absolute beginners. Opponents point to the social disadvantages. New immigrants urgently need to mix with members of the new society, to make new friends, and to converse with native speakers. Silvaine Wiles reminds us that: "Peer reinforced language development is one of the strongest motivators for language learning." By removing ESOL students from regular contact with native-speaking peers, we are removing useful models and a major motivating force.

However, where competence in English is extremely low, withdrawal is sometimes the only really viable option to avoid frustration and the low self-esteem which results from repeated failure. Students who are withdrawn from the mainstream are usually catered for in a "home-room" situation with a specialist ESOL teacher who teaches subjects across the curriculum. It is important that the home-room situation is seen as temporary. In the interests of social development, students should be introduced to the mainstream as soon as they are reasonably able to cope. Students can become so comfortable in their protected environment that the motivation to improve and move out can be diminished. Home-room students should be integrated into the general school programme as much as possible. Opportunities for integration may include physical education, music, art, or technical subjects. For these times, a reliable and sympathetic "buddy" can be a great support. The teacher concerned needs to realise that failure to obey instructions is not insolence or misbehaviour, but inability to comprehend the language. Especial care needs to be taken where matters of safety are involved, such as in kitchens or workshops.

If the option of partial withdrawal is considered to be the most suitable for a particular student, inevitably the question arises: "Which part?" Taking the student out of maths, for instance, obviously leads to fragmented maths instruction. By trying to solve one problem, it is possible to create another.

Some schools timetable the withdrawal time as part of the option system. This seems to work well, with a minimum of disruption to other subjects. However, this may deprive the student of options they are able to enjoy, such as computing. To avoid this, some schools withdraw students from subjects with which they are having particular problems, such as English or social studies, and provide extra help in these areas at this time.

Partnership teaching is an option for supporting students in the mainstream. It involves teachers working together, and can be done in a number of ways. One teacher may take the whole class while the other takes the students who speak other languages, either individually or as part of a small group. Teacher roles can be reversed at other times.

When it works well, partnership teaching works very well. It can be a great support to both teachers and students. However, partnership teaching often breaks down because of differences of personality or teaching style. It is necessary to clearly establish which teacher is in charge and to match partners carefully if this kind of teaching is to be successful. Shannon and Meath-Lang report that, when interviewed, respondents stated that "... compatibility in basic values and philosophy was necessary to produce a productive partnership."

Another way of helping ESOL students is by promoting learner autonomy. Awareness about the importance of teaching learners how to learn has increased considerably in recent years. No longer is the emphasis solely on the all-powerful teacher; now it is on empowering students to take charge of their own learning. Bertoldi, Kollar, and Ricard point out that, "With the increasing importance that has been placed on ... autonomy in recent years, the role of teachers is not to pay lip-service to self-direction in learning, but rather to facilitate its development."

One way of doing this is to set up self-access centres. These may contain a variety of materials on topics likely to be useful to students. There may be reading materials, tape recorders for listening and speaking practice, and videos. In well-equipped centres there may be computers. The idea is that the students choose what is useful for themselves, rather than having their learning dictated by somebody else. Self-access centres require a lot of organisation. Security, and resources which "walk" are a constant headache. They can be expensive to establish and maintain. However, when they run well, self-access centres reduce learners' helplessness and dependence on the teacher.

The usefulness or otherwise of textbooks is another factor to consider in relation to learner autonomy. Christine Wild tells us that, "One cannot deny the usefulness of course books and the materials they contain. They have usually entailed an enormous amount of expertise, time and effort to produce, and the material is extensively researched and trialled before being published." Without a textbook to refer to, students are totally dependent on the teacher, and, as Littlewood says, they may "... remain constantly aware of their own state of ignorance before a teacher who possesses all relevant knowledge." Therefore, a good textbook helps students to help themselves. Leslie Sheldon, in the article, "Evaluating ELT textbooks and materials", presents some useful ideas to help in the selection process.

Who Will Teach the ESOL Students?

Whatever decisions are made regarding how ESOL students are going to be taught, another vital question remains: who is going to do it? Schools rarely have extra staffing. Freeing staff members to help with what are often individual problems is usually out of the question.

It is here that properly trained volunteer and peer tutors can help. I know from having organised such programmes myself that volunteers and peers boost morale and develop a sense of community. Sometimes objections are raised that peer tutors miss out on their own education by tutoring others. However, Murphey points out that "... the tutor usually makes even more progress in the process." It is essential that any such group of well-intentioned people should be supervised and trained by a qualified teacher. The most likely candidate for this (though perhaps not the only possibility) is the home-room teacher. Some schools have some part-time teacher hours available which can be used for this purpose. Tutors should be trained to build good relationships with their students. They should show an interest in the students' other activities, particularly any that students are successful at, such as sport or art. Above all, the time that tutor and learner spend together should be fun. A bored or unhappy student does not learn.

When tutors are working with students, a technique sometimes known as "the three Ps" is a good device.

- Pause. The tutor should not be too quick to intervene if students make a mistake. Often they will realise their own mistakes and self-correct if given time. However, do not leave students to struggle too long unaided, as this can be very demoralising. It is important that tutors learn to judge the best moment to intervene.
- Prompt. If the student does not correct mistakes, the tutor should try a prompt. The student can be asked if the chosen word makes sense. An attempt can be made to work out an unfamiliar word by the sound.
- Praise. Tutors should always be ready to praise, but sincerely. Nesta, a student quoted in the book by Lewis and Brown (1993), *Learners Talk: First Hand Accounts of Language Learning*, says, "It amazed me that ... I could be so affected by praise." Some students, however, are embarrassed by excessive praise. It can be a powerful motivator, but tutors need to use it carefully. Praise may even act as a disincentive for some, as reported in *A Handbook for Teachers of Pacific Island Children* (1977).

When working with students, too much error correction should be avoided. If errors are never corrected they may become "fossilised". However, too much correction can be very demoralising, and may lead to the students being afraid to take risks for fear of being wrong and looking foolish. Modelling the correct answer is a better technique than direct correction. For instance:

STUDENT: I went to shopping in Saturday.
TUTOR: I see. You went shopping on Saturday.

Students will usually repeat the correct form when they hear it modelled in this way. For most purposes, the ability to communicate is more important than accuracy, although, as Richards and Rodgers comment, this focus may cause anxiety among those "... accustomed to seeing error suppression and correction as their major instructional responsibility."

Tutors need to try, as much as possible, to be aware of and to respect cultural differences. The problem often is that our own way of doing things is so ingrained that we forget that our way is not the only way in the universe. A common problem relates to eye contact. Europeans tend to rely on eye contact for feedback, and often regard unwillingness to make eye contact as insolence or deceitfulness. Other cultures, however, regard looking someone directly in the eye as overly familiar. Other rules concerning such things as touching the head, pointing the feet, eating politely, and taboo subjects vary greatly from culture to culture. Although no one is likely to know all the rules of every culture, it is important that those working in the field of ESOL should work hard at being as informed and as sensitive as possible.

Opinions vary about the extent to which the use of the mother tongue is acceptable. Some teachers refuse to allow students to speak their own language or to use bilingual dictionaries. Janet Holmes, of Victoria University in Wellington comments: "New Zealand is ... a determinedly monolingual society." *New Voices* tells us that, "Students who are encouraged to maintain their first language do well in school." I wonder how many speakers of English have tried to look up a Chinese word in a Chinese-Chinese dictionary. It is a very humbling experience! For those who have been displaced from their place of birth, maintenance of the mother tongue is a real issue.

Allied to the issue of the use of the mother tongue is the issue of bilingual teachers. There are strong proponents and opponents on either side. Pat Nolan insists that bilingual education "... traps many in their native tongue." Lily Wong Fillmore, however, argues that, where students receive bilingual instruction the "...instruction they receive in their primary language makes it possible for even the slowest language learners to deal with academic instruction in school and, hence, to avoid the school failure that would be inevitable if they were being instructed exclusively in the language that they were trying to learn." Ultimately, whether bilingual teachers are used or not depends largely on school policy, as well as availability. When making policy, teachers should always try to put themselves in the students' place. How would we cope learning in a totally Chinese-speaking school, for instance?

"Foreigner talk" is a trap tutors should try to avoid. When trying to keep language simple and within the comprehension of the listener, it is an easy trap to fall into. For instance, recently I was involved with a refugee family. When I went to visit them they had problems with their hot water cylinder, and had been without hot water for four days. They had no idea what to do or who to approach. They were very grateful for my help. Next time I saw them, to my horror, I heard myself asking: "You got plenty hot water now?" It is really an attempt, literally, to speak their language, but tutors need to remember that students learn by example, so the example needs to be worth copying. In addition, as language improves, students recognise "foreigner talk" and resent it.

What Will Be Taught?

Programme content depends on the needs of the students and the resources of the school. Students who are largely mainstreamed are likely to need help with specific areas, such as maths or social studies. Other students may need help in areas of special anxiety, such as spelling or grammar. Students who are totally withdrawn will have this help built in to the home-room situation.

If a student is being withdrawn from the mainstream for extra language, all four modes of listening, speaking, reading, and writing should be included in the programme, though some students may require emphasis on one or another mode at any one time. During the first occasion that the tutor and student are together, time should be spent doing a needs analysis and setting goals. At the beginning of each session, the student should be greeted warmly. A listening/speaking time could include exchanging news and general chat. Storytelling could be included, or listening and answering oral questions. Songs and radio material could be used to add variety. The selection of suitable reading material becomes more difficult as the student gets older. There is an infinite quantity of material for younger readers, but it is much harder to find material in easy English for mature students. However, Collins, Longmans, Oxford, and Trend, to mention but four, all publish graded readers which can be successfully used with learners of all ages. The *School Journal*, which has some excellent material, should also be remembered. When reading, it is important to check comprehension. If students read fluently, it is easy to assume they understand. This is not always the case. It is necessary to stop every so often to discuss and ask questions. This should, as far as possible, be done in such a way that it does not spoil the story.

An excellent stimulus to writing is a diary. Students write, preferably daily, about what they have done. By its nature, this brings in vocabulary and structures which are real for the student. It also creates discussion opportunities. Special occasions, such as outings and sports events, should be used to the full for discussion and writing. A personal notebook for vocabulary and grammar is an excellent idea for revision and helps to encourage learners to be independent.

At the end of each session, a careful record should be kept of the work that has been covered. It can also be a good idea to get students to record what they feel has been achieved, and to set goals for the next time. Also, built into the programme there needs to be some kind of assessment procedure, perhaps by keeping regular running records, or repeating the initial test at suitable intervals. Withdrawal programmes need to be designed to self-destruct, as it were. The ultimate goal of integration into the mainstream must be kept in mind, otherwise it is easy for students to settle into a comfortable and secure environment without making progress.

Conclusion

There are some questions regarding possible programmes for ESOL students which cannot be answered in a general article such as this. For instance, where students are to be taught depends on the facilities available and varies from school to school. Also, the question of which staff and students are to be involved depends on who is available and how many are in need. Ellis tells us that "... second-language acquisition is a complex process involving many interrelated factors." Given the complexities involved, it is unlikely that any one programme, rigidly applied, will be appropriate for all students. It is because of this that in recent years, "...there has emerged a general movement towards eclecticism," as Tarone and Yule put it. Teaching methods need to be flexible, and materials need to be drawn from many different sources to suit the individual student. With careful planning it is possible, even with limited staff, materials, money and space, to set up a very successful programme for ESOL students, who face a formidable task trying to cope in our English-speaking education system.

Carol Griffiths is an ESOL teacher in Auckland

Task-based Second Language Teacher Education Programmes

by Marilyn Lewis

What Do We Know About Task-based Learning?

The content of your teacher education course has been decided. There are enough students to make the course a reality. The question still remains, as H. H. Stern asks about the second-language curriculum, "How and by whom [should] the curriculum ... be 'applied', 'delivered' or 'implemented'?" We are going to consider some answers to this question. We'll look at samples of tasks used in one second-language teacher-education programme and exchange ideas from your experiences as teacher educators. My examples come from the course I am currently teaching, which is the Diploma in English Language Teaching in the English Department of Auckland University. Teachers on the course are from primary, secondary and tertiary classrooms.

If we take a folk definition of the word "task" as meaning "doing something", then it is hard to imagine a language class or a course for teachers where the course members do not do something. Words like "projects", and "problem-based learning" give some of the flavour of the term "task". Indeed, as Legutke and Thomas point out, there is nothing new in the idea of learners actually doing something during lessons. They remind us that "...Dewey and Kilpatrick, writing in the first half of this century, had already laid the theoretical and practical foundations of learning by and through experience."

One of the best-known studies of task-based second-language learning was the programme known as the Bangalore Project. Beretta's report on this project described its eventual methodology as "... a series of problem-solving activities — a task-based syllabus — intended to foster a concern with the task at hand, attention to language itself being relegated to incidental status." That is probably how I would define the Diploma course. The tasks are aimed at solving problems and the concern is the task at hand, namely, teaching students in the classes from which the teachers have come, and where they do their teaching observation and practice.

The term "task-based" in a teacher education context refers to a means of learning where teachers are given a chance to process the new ideas at the time of receiving them, rather than taking notes which they return to and understand later.

There are many reasons for sometimes supplementing the traditional lecture with tasks: to counteract boredom, learners' and lecturer's; and to take advantage of the wealth of experience within the group. There is also the point made by Wallace: "Different learning experiences are more appropriate to different learning purposes."

My question today is, "How far can we model in second-language education programmes the principles of teaching and learning we recommend for the second-language class?"

Influences on the Way a Course is Taught

Some people inherit a course; others design one from the start. In terms of the delivery system some choices arise immediately: to continue with the existing format, to modify it, or to change it radically. The decisions are bound to be influenced by a number of factors. There are the traditions already established by colleagues and the context in which the course is to be taught. Then there are the expectations of people who have signed up for the course, which may or may not coincide with those of one's colleagues. However, it is the third factor that interests me most, namely, beliefs about learning.

The Apprenticeship Model

Course design and delivery have been greatly influenced by cognitive psychology over the past thirty years. In a recent review of cognitive teaching models, Wilson and Cole summarise a number of possible bases for course design. The one which they elaborate, and which I consider to be at the root of a task-based syllabus for teachers, is the "cognitive apprenticeship model", in their words "... derived from the metaphor of the apprentice working under the master craftsperson in traditional societies".

The same idea has been suggested by others, using different analogies. Wallace, for example, who subtitles his book on training foreign language teachers "a reflective approach", speaks of "the craft model" and refers to "... the wisdom of the profession [which] resides in an experienced professional practitioner" whereby "expertise in the craft is passed on from generation to generation."

For some, this definition might seem to conflict with ideas of equality between the course organiser and the participants, but for me the apprenticeship model has a great deal to recommend it. After all, if I really have no more experience, no more knowledge than they have, then why not share the salary around too? It seems that basic to the role of educator or instructor is the idea that a person has something to offer. Therefore, I have chosen to use the design elements reviewed by Wilson and Cole and labelled the "cognitive apprenticeship model" to demonstrate how the task-based syllabus can be realised in teacher-education programmes.

Content

In a teacher education course, content and the delivery system are closely linked. Because we are teaching about teaching, our own classroom procedures are under the microscope. If we say, for example, that new vocabulary items should be introduced in a meaningful context, then we do the message a disservice by bombarding a group of teachers on day one with decontextualised terminology. However easily the terms "pedagogic grammar", "discourse analysis" and "corpus studies" roll off our tongues, the fact is that they are not yet terms frequently heard by classroom teachers. One of the tasks near the beginning of our course lets teachers work out the meaning of new terms as they are presented in a meaningful context. They have to read a series of short quotations from a range of writers on second-language education and express each idea in their own words to someone else.

Course content comes partly from the classes that teachers observe during their visits to schools. Another task that teachers on the present course have done is to record and analyse the language of the classroom, including the teachers' talk in particular functions, such as giving instructions to organise the learning, explaining new and difficult ideas, and asking questions. They also look at the language of students working in groups and of students and teachers interacting one-to-one.

Situated Learning

The idea of learning in context is hardly new to language teachers. A book entitled *Situational English* was in use some decades ago. Most teacher education courses have some situational component, traditionally teaching practice and classroom observation. Making links between these and the theoretical parts of the course is a challenge to course members as well as to the organisers. Some of the tasks are designed to make these links more meaningful. Although Ellis suggests that "... experimental practices are probably more common in pre-services courses", we have them even for teachers with years of experience. For instance, teachers can design an observation sheet to be used by other course members as they sit at the back of the room. One teacher working in a team-teaching situation wanted to be told how exactly she and her colleague moved from one person's turn at speaking to the other's. She thought that each of them sensed when it was the right time to talk, but she wanted to see what prompted each change of "command". Another teacher wanted someone to complete an observation sheet he had designed, which showed how he corrected learners' spoken errors.

Modelling and Explaining

In the task-based syllabus, modelling comes from course members as well as from the lecturer. Many opportunities to model and explain arise spontaneously. One of the visiting overseas teachers in the class asked recently what the difference was between "gruel", "porridge", "soup" and some other terms. I asked the members of the class to think for a moment of how each would explain the distinctions and then to have a go. As they took turns, I categorised for them on the board some of the techniques they were using. We finished with a list of techniques for explaining vocabulary which were a review of theory we had covered in an earlier lecture.

Coaching

Coaching, to use the definition of Wilson and Cole, is when you "... observe students as they try to complete tasks and provide hints and helps when needed". This happened recently with a task: that of designing materials to support one approach to the teaching of English, trying the materials with students, and then writing an evaluation of the materials in use. Some teachers took the chance to show their materials at various stages of preparation and to ask for comments.

Articulation and Reflection

Two categories are combined here, since talking aloud to the supervisor during the actual lesson is not practical.

The idea of putting into words how one's learning is going has been taken up with enthusiasm by second-language teachers. In fact, about one third of the papers I saw listed at a conference not so long ago seemed to have the word "reflection" in them. I have already mentioned the subtitle of Wallace's book. He says, "It is (or should be) normal for professionals to reflect on their professional performance, particularly when it goes especially well or especially badly."

A couple of examples come to mind. At the end of each seminar presented by course members recently, the presenters had the first turn at saying how they felt about the seminar. Most offered some self-criticism, which provided the focus for the rest of the group to offer their own comments. If anyone was willing to admit that things had actually gone well, we then reflected on why that was.

The other opportunity for articulation about teaching beliefs comes as teachers are visited in the classes for which they are responsible. As we go through the notes I take during the lesson, we discuss how knowing the theories of language learning and teaching affects their practice.

Exploration

Wilson and Cole define the term "exploration" as "... [encouraging] students to try out different strategies and hypotheses and observe effects." Teaching practice and the teachers' research projects are a time for exploration. New approaches can be evaluated not just on a one-off basis, but in terms of their long-term effects. The exploration aspect of the tasks caters for the variety of learning styles within a course. We are familiar with labels for individual differences amongst learners: wholist and serialist, abstract and concrete, and so on. Exploring various ways of learning and teaching reminds course members that there is likely to be more than one way of presenting, practising, and evaluating language. As Wallace points out, just as students differ in the ways they like to hear, record, and use new language, so some teachers enjoy being set reading tasks, or being asked to express new ideas in different ways, or explaining an idea to a group of colleagues.

Sequence

Sequencing involves ordering tasks appropriately, and seems to me to be one of the most challenging aspects of course design in a teacher education programme. It is tempting to pull out all of one's most exciting tricks at the start of the course. However, taking affective factors into account, it is important that course members do not feel overwhelmed at the beginning or bored towards the end. The course designer has to balance logical progression with planning for peaks and troughs in the interest level.

Conclusion

I have tried to show, using one framework and my own examples, how a task-based syllabus might look in a teacher-education programme where a considerable amount of the learning happens via activities done by the course members in and out of class. The apprenticeship model is only one of many you could choose as the basis of course design. If you enjoy exploring metaphors in this context, try Tessa Woodward's book *Models and Metaphors in Language Teacher Training*. Her diagrams and examples provide many metaphors.

There are several options for teacher training courses in ESOL. One-year full-time diploma courses are offered at Victoria University and The University of Auckland. Massey University offers a diploma course by correspondence. Correspondence courses can also be taken through the Advanced Studies for Teachers Unit at Palmerston North College of Education. Other courses are available through polytechnics and colleges of education. For a full list of courses available contact the TESOLANZ Secretary, Language Institute, Private Bag, University of Waikato.

Marilyn Lewis is Senior Lecturer for the Diploma in English Language Teaching at The University of Auckland. She delivered this paper at the Third National Conference on Community Languages and English for Speakers of Other Languages in September, 1992.

Readers are reminded that full details of all references mentioned in articles are available on request from the publisher of *Many Voices*.

Positive Projects in Palmerston North

by Siv-Leang Ung

I am a Cambodian refugee. I came to New Zealand in 1981 with my family of eight. We settled in Stokes Valley, then moved to Upper Hutt, where the rest of my family are still residing. In 1987, I was accepted for the Comprehensive Nursing Course at Manawatu Polytechnic, where I studied for the next three years. After graduating in 1989, it was arranged for me to marry a local Cambodian-Chinese. We decided to stay in Palmerston North and raise our son and daughter here.

I became part of the Home Tutor Scheme in 1988 through May Needham, who was the co-ordinator. I was a learner, then served as a committee member and the bilingual educator for positive schooling for Cambodian people. At present, I am working part-time as a Cambodian Community Worker, under the umbrella organisation, The Refugee and Migrant Service, and am funded by the Community Funding Agency. I work with Cambodian people in need of my service, government departments, and community voluntary organisations. I provide Cambodian people with access to mainstream community facilities and information, by assisting with language and cultural barriers and transporting those without access to transportation. I run two bilingual classes at local primary schools, which each meet twice a week. In the classes I educate parents to understand how the systems in New Zealand operate, teach them basic, everyday English so they can communicate with mainstream people in the community, discuss issues that affect our lives, and arrange for guest speakers who play an important part in our society, such as the community police, health and social service providers, and so on. We also visit community voluntary agencies like the Women's

Health Collective, the Women's Refuge, the Citizens Advice Bureau, and so on.

In March of 1993, the public health nurses and I set up a Cambodian care and development group, meeting once a week. We provide services to parents and pre-schoolers too young to be accepted for kindergarten. We promote self care, primary health care, make referrals to other agencies, and generally deal with and discuss problems relating to resettlement, and adjustment to living in a new society.

In response to "Tomorrow's Schools" the Palmerston North Home Tutor Group saw a need for non-English speakers to be informed of the changes to school policy.

The first course to deal with this was run by two people, an English tutor and an interpreter. Cambodian people were the target group, because they are the majority of new settlers in the region. In 1991-92 I took the responsibility to be both tutor and interpreter. The course outline was similar to the previous one, the only changes being a name change, a different educator, and style. The Home Tutor Group funded my twenty-hour salary per course, costs for transporting people, postage, photocopies, and so on.

Cambodian parents' lack of English means they lack understanding of school systems in New Zealand. They don't know their responsibilities and what the school expects of them. There are communication barriers between the school and the parents, and alienation and isolation from the school environment are further problems.

The objectives of the course were to:

- inform parents about the education system in New Zealand: pre-school, primary, intermediate, secondary and tertiary education;
- help parents to understand their own responsibilities and the school's expectations of them;
- raise parents' awareness of school activities and how they could take part in them;
- enable parents and the school to communicate with one another freely.

Two-hour sessions, held once a week for ten weeks, were planned. Initially I met with the new settlers and multicultural resource co-ordinator to find out the speakers of other languages population at school. I approached the school with the majority of Cambodian students to propose the use of the facility free and to enlist staff involvement in this course. Flyers in Khmer and English were prepared and distributed (to other local schools as well). Parents were then contacted in person and on the phone, to confirm the number of people interested in the course. Transport and child-care service were arranged, lessons in English and in Khmer were prepared, and guest speakers and interpreters for them were arranged.

The week one session was spent introducing one another, listening to the guest speakers (the school principal and new settlers and multicultural resource co-ordinator), finding out about parents' needs, and introducing the topics.

Course participants learned about class levels in week two, had morning tea with school staff, and were introduced to their child's teacher.

Week three saw parents sitting in the classrooms, observing teaching techniques and taking part in activities, where appropriate.

At the week four session, the school principal talked about staff responsibilities and the Board of Trustees, other support personnel involved in the school, and when they are needed.

The dental health nurse and the public health nurse were the guest speakers in week five.

During week six, general information about school, such as the school calendar year, school activities, rules and regulations, and the expectations of parents and students were discussed.

Absenteeism and truancy were the focus for week seven. The importance of informing the school if the child is absent was discussed. Phrases that could be used to tell the school if a child is away or sick were taught.

Week eight saw parents practising phoning the school about an absent child. They also practised informing the school in person and writing an absent note to school.

How to fill in school forms, such as enrolment forms and permission slips, was covered in the ninth week, and in week ten parents learned words commonly used at school.

I ran the first Positive Schooling course in 1991 at Terrace End School. There were fifteen to twenty participants, both men and women. I received tremendous support from the principal. He had observed positive changes in Cambodian parents. They came to the school, said hello to staff, and had offered to assist the school. In that year I had calls from other school principals wanting this course to run at their school, but I could not get funding for it. Due to popular demand, its success, and the invaluable nature of the project, the Home Tutor Group requested me to do another one at Awapuni School. Realising the need, I continued teaching voluntarily, until my application for funding was granted by the Community Funding Agency.

Teaching English to Absolute Beginners

by Olive Lawson

From time to time, a student enrols at our school with absolutely no English. Sometimes the alphabet, the numbers to ten, and a few phrases may be known. Any student with less than a hundred words falls into a category I call "absolute beginner". The problem of knowing where to start with such students in the secondary school may seem enormous.

For me, teaching absolute beginners can be a most rewarding experience. The two principal tenets I keep in mind when working with absolute beginners are to maintain a high level of accuracy or correctness, and to ensure that the learning process is enjoyable.

Correct English

Possibly the chief reason I get so much pleasure from absolute beginners is that I am able to teach them correctly from the very first lesson. I find it much harder, for example, to teach a student from Hong Kong who has been learning English for the last four or five years but who has been taught by teachers whose own English may be inadequate. These students are likely to comprehend well but, when it comes to any writing, their work is littered with errors. Eradicating these errors which have been practised for several years is very difficult. In many cases, they have become "fossilised" and in spite of my best efforts with well-motivated students they continue to persist.

With an absolute beginner, one has the chance to ensure that no mistakes are made from the beginning and that the student practises (as much as is realistically possible) correct English. The more correct English practised in early stages, the less likelihood of bad habits forming and the subsequent fossilisation of errors.

Reading

From the very first reading of a simple book I insist on a high level of comprehension. Word meanings can be shown by pictures, photographs, diagrams, drawings, miming, or acting. Because I want the student to make a personal effort to understand the meanings of words, I use the bilingual dictionary only as a last resort. And as the student repeats after me, I insist, as much as possible (without distressing the student), on correct pronunciation. Starting as I mean to go on saves precious time correcting errors in later years.

Writing

Students' first writing may be simple copying for, in many cases, the alphabet may be unfamiliar and require practice. Such techniques as labelling, gap filling, choosing from a box, matching sentence halves, to mention just a few, provide writing practice which at all times is correct English.

Some Difficulties

The letter "s" often seems to be one of the most difficult letters in the English alphabet to learn to use correctly. When it comes at the end of words it indicates many things. It shows plural (for example, cats), possession (for example, Mele's hat), contractions (for example, it's), and when the subject is third person singular we use the "s" form of the verb (for example, Jane works). Many students, Asians in particular, are simply unable to hear the final "s". Native speakers may barely, if at all, enunciate "s" at the ends of words. Beginning speakers don't hear it, find it too confusing to remember when to use it and, as it often has no equivalent in their own language, fail to use it. Every ESOL teacher will be familiar with page after page of writing with errors involving the final "s".

From the moment I begin to teach a beginning speaker the first nouns, or begin reading, I draw attention to the final "s". When reading aloud to the student, I take care that the "s" sound is audible. When the student reads back to me I insist I hear the final "s". Writing in the first weeks will contain some practice of the letter "s".

Verbs are often a problem for learners of English. The English language does not follow nice, simple, regular rules. Irregular past-tense verbs confuse learners. To make the learning burden easier, I concentrate first on regular past-tense verbs. Time spent indicating the regular "ed" ending will pay off in the future. For example, "opened", "looked", etc., can easily be incorporated in early lessons. Irregular verbs can be learned later, when confidence is higher, and long lists of English words are not so daunting.

Enjoyment

When a good rapport is established and the student feels confident and relaxed with the teacher, good learning is able to take place. Early lessons are best on a one-to-one basis in a private, non-embarrassing setting. Large numbers of seniors, or giggling juniors overhearing the first stumbling words may not be a good learning environment.

Many beginning reading books have a little twist of plot or a funny illustration that can occasion a smile or a laugh. Make the most of these so that students come to enjoy reading sessions and look forward to moving on to the next book and sharing a joke with the teacher.

Teacher Language

How necessary is it to simplify your language when speaking to absolute beginners? While I believe in natural English, I also believe it is important to pare away teacher language in the first few weeks to avoid idioms and difficult vocabulary. Excessive volubility on the part of the teacher serves only to confuse, while careful repetition of a few words and phrases will help the learner to identify and, hopefully, repeat some words before many days have passed.

Conclusion

It is my belief that maintaining high standards from the outset is a key factor for the academic success of the students in the future. Many teachers shy away from an absolute beginner, feeling insecure about where to start when there is no base on which to build. With time, patience, some resources, and high standards, teaching a complete beginner can be a satisfying and rewarding experience for any ESOL teacher.

Olive Lawson is Director of Overseas Students at Wellington East Girls' College. During 1993, she was involved in preparing ESOL resources that would utilise a 400-word vocabulary.

Profiles and Problems of Recent Chinese Immigrants

by Dr C D Lai

Rising numbers of Asian students are being seen in New Zealand schools and the reasons for these rising numbers are not always evident to New Zealanders. The students' family circumstances may differ markedly. In this article, Dr Lai puts his views for some of the reasons for these rising numbers, and describes the variety of circumstances prompting Chinese people's decision to emigrate. The article also provides a background to incidents which were the focus of media attention during 1993.

Dr Lai is Senior Lecturer in Statistics at Massey University. He was born in Malaysia to Chinese parents. Twenty-seven years ago he came to New Zealand to go to university, and has since gained two degrees from The University of Auckland and a doctorate from Victoria University of Wellington. He has been at Massey University since 1979.

In his personal life, Dr Lai has experience of the problems faced by new immigrants. He is a leading member of his church, retains close links with the Chinese community, and is involved with assisting new immigrants to adapt to New Zealand life.

Early in 1993, the New Zealand Prime Minister, Jim Bolger, told us to start thinking of New Zealand as part of Asia. Later, the Government launched the Asia 2000 Week, which spanned July 12 to 18. The programme aimed to increase New Zealanders' understanding of Asian cultures and their way of doing things. It was also about economic self-interest.

Unlike other regions, much of Asia has experienced economic miracles and its economies are roaring like tigers, with growth rates of some of the Asian countries in excess of ten percent. With a population of three billion, Asia has enormous business potential for New Zealand. Increased Asian investment and tourism will benefit the New Zealand economy. It seems to me that Asianisation is inevitable if New Zealand wants to be part of this dynamic region.

When the immigration policy was changed some years ago, immigration criteria favoured business immigrants, as the Government believed that business and entrepreneurial skills would benefit New Zealand. Later, immigration policy was again revised and a "credit points" system as the basis of entry was adopted. The new policy seems to favour younger persons with good educational backgrounds.

At present, New Zealand accepts 20,000 immigrants per year, many of them Asian. A large proportion of these Asian immigrants are of Chinese ethnicity. According to a 1993 TV documentary, there are now over 80,000 Chinese in New Zealand. (This number was supplied by the Statistics New Zealand and includes many people who have the status of permanent residents in New Zealand, but who currently live in their home countries.)

Immigration does bring profit to New Zealand, but it also creates social problems. In this paper, I highlight what I see as some of these problems, among Chinese immigrants, and make some practical suggestions to solve them.

Reasons for Emigrating

Most people come here searching for a better life. The majority have some discontent or concern for their future in their home countries, but the reasons for emigrating vary from one group to another because of different cultural, environmental, and political backgrounds. To avoid confusing the issues, I will discuss them region by region.

Hong Kong

Britain will return Hong Kong to China in 1997. Many wealthy business people and professionals are concerned about their livelihood in Hong Kong after 1997. In the past few years, hundreds of thousands have emigrated to Canada and

Australia, and a smaller number have come to New Zealand. According to a recent issue of *Asiaweek*, many former migrants return to Hong Kong even though they originally intended to stay abroad. Because of the lack of employment and business opportunities in their adopted countries, and a booming economy in Hong Kong, they return home in droves. Still, there are a significant number remaining in New Zealand, often because of their children's education, and for environmental reasons such as clean air and beautiful scenery.

Taiwan

Taiwan has experienced an economic miracle in recent years and living standards of Taiwanese have improved greatly as the island's economy grows. Still, thousands have emigrated or wish to emigrate. There are several factors which motivate them to leave the island.

- *Political future*. The mainland Chinese leaders declare and maintain the "One China" policy. Many people in Taiwan consider that union with China is inevitable and they are fearful for their future under Chinese rule.
- *Political instability*. As the Government of Taiwan liberalises the island, one-party rule may soon be history. As the opposition parties begin to taste democracy, parliamentary debates often turn into physical combat. Political freedom brings an unexpected effect — instability. In recent years, the Taiwan Independence Movement has become stronger. This has created even more anxiety for many Taiwanese, as China has declared its right to use force if Taiwan declares independence.
- *Environmental factors*. The price of industrialisation is high. Air pollution in Taiwan is a real problem, particularly in Taipei. Traffic congestion and noise levels from traffic have become unbearable.
- *Others*. Military service for young males is compulsory in Taiwan. Many parents with sons who are eligible for military training leave Taiwan to avoid their children being drafted. Also, many parents wish to avoid the risk of their children not being able to enter a good university, and decide to go overseas. Another side effect of the booming economy is that there are now many kidnappers who abduct the children of wealthy parents. This creates a lot of insecurity for well-off people who are also more eligible to emigrate.

Often, it is not a single factor, but a combination of several factors which drives people overseas.

Malaysia

Ever since its independence in 1963, the Malaysian Government has consistently provided special privileges to the indigenous people, the Malays. The stated aim of this practice is to achieve an economic balance among different races in Malaysia. Bahasa Malaysia is the national language, as well as the sole official language in Malaysia. The other main races, particularly the Chinese, feel that they are second-class citizens in Malaysia. Owing to the lack of opportunity to enter a Malaysian university, many Chinese families send their children to Britain, Australia, and New Zealand to further their education. As a result, many Chinese in Malaysia have a positive impression of New Zealand and Australia. Since Malaysia is also a member of the British Commonwealth, it has a special relationship with New Zealand and Australia. All these are contributory reasons for Malaysian Chinese to emigrate to New Zealand.

Mainland China

Since the "credit points" criteria were adopted, many Chinese postgraduate students have been granted permanent residency. Many do not stay after graduating because of the lack of employment opportunities. Also, some Chinese enter New Zealand to reunite their families. Because of China's more open-door policy and its vast population there is tremendous pressure for emigration. The incidents of illegal entry into the United States by Chinese boat people are indications of such pressure. Despite the economic growth, rural people in China sometimes feel worse off than before. The desire to have a better life somewhere else drives them to leave China.

Benefits of Immigration

Immigration from Asia is likely to benefit New Zealand. At a Massey University seminar held in 1993 as part of Asia 2000 Week, Professor Rolf Cremer of the Department of Economics outlined the benefits of increased immigration from Asia. He said that the economic benefits include a bigger domestic market, economics of scale, more and better direct trade links, an inflow of capital, more entrepreneurship, more intensive use of space, and a younger population. He also said research showed that first-generation immigrants were more likely to be self-employed, have higher salaries, and have higher saving rates than average. Those who migrated for economic reasons tended to be young, enterprising, aggressive, versatile, flexible, and less averse to taking risks.

On the cultural front, as I see it, New Zealand stands to benefit from an infusion of Asian culture. Asianisation is not about losing our New Zealand cultural identity, but rather is about finding a place in modern dynamic Asia. Often, trade with Asia is hindered because of lack of understanding of Asian culture, language, business practices, and philosophy. Immigration from Asia will help to break down the cultural barrier, reduce the fear of the unknown, and alleviate mistrust. Even with the current level of Asian immigration, we are already reaping the benefits of the cultural mix. Asian foods are now popular among many New Zealand families and quite a few are aware of Asian festivals. In particular, Auckland has become a cosmopolitan city and this in turn attracts a lot of tourists. The New Zealand Tourism Board recognised the growing importance of Asian countries as sources of tourists for New Zealand. Three million tourists are expected to visit New Zealand by the year 2000. With the help of Asian immigrants, tourism in New Zealand is likely to grow even faster. This could create more jobs and eventually benefit all New Zealanders.

Problems of Immigration

Benefits also have a cost. While Professor Cremer emphasised the benefits of immigration, he also recognised the potential problems. He said that large-scale immigration which occurred too quickly led to significant problems. But it was easier to solve some of these problems if increased immigration led to economic growth.

At present, most of the problems related to immigration are perceptual rather than tangible. Many Kiwis feel that Asians take away meagre resources, especially in education. It is true that most children of new immigrants do not have acceptable English language skills before entering New Zealand schools. Consequently, some schools provide a special ESL (English as the second language) English class for these children. No doubt, in some cases, school resources are stretched because of this. However, many principals favour a cold-turkey approach; that is, learning English in New Zealand from scratch rather than learning English before entering New Zealand [because poor English may be learned and is difficult to correct]. Most Asian students pick up the English language fairly quickly and are good students because of their diligence. This can create the fear among some Kiwis that these immigrants are going to rob them of their education opportunities. Some Maori feel that they will be even more disadvantaged than before. The worst fear of some New Zealanders is that Asians are going to take away their jobs. I believe that this is unfounded, as most research shows that immigration actually creates jobs.

Many Kiwis are also wary of Asian investment. According to a *Sunday Star*-MRL poll published in the *Manawatu Evening Standard* on July 26, 1993, fifty-one percent of respondents (out of 1000 people nationwide) disapproved of Asian investment in New Zealand. They evidently fear that Asians could control the New Zealand economy. On August 8, 1993, the business section of the *Manawatu Evening Standard* ran the headline, "Migrants keep locals in job". Also, an Auckland community paper published some anti-Asian articles which disturbed the Asian community in New Zealand. This, too, generated much debate.

On the whole, Asians are law-abiding people. Many Asian parents spend a large proportion of their time in the countries they come from in order to make money to support their children in New Zealand. As a result, some children lack parental care and consequently become troublesome. In one incident, there were two rival gangs involved in fighting in Auckland and some of the gang members ended up in hospital. This type of event revives the old fear of infiltration by the notorious Chinese gang organisations that exist in some large Chinatowns in the West, such as those in San Francisco.

Another minor complaint from Kiwis in Auckland is that Asians are poor drivers. Some insurance companies levy a higher premium on Asians. New immigrants often retain their old habits of driving. Some of the Asians, particularly those from Taiwan, were accustomed to driving on the right-hand side of the road. Also, many wealthy Asians drive prestigious cars, which might stir up the jealousy of the local people.

Difficulties Experienced by Chinese Immigrants

Chinese immigrants encounter some difficulties settling in New Zealand. The major ones are the language, business difficulties, a fear of being discriminated against, and fear of revocation of permanent residency.

Language

This is the topmost difficulty for Chinese immigrants, as many speak very little English prior to their entry into New Zealand. After arrival many parents rely on their children, who often pick up the English language at school. Also, being young, the children have a greater capacity for learning a foreign language. Language problems cause a lot of frustration and anxiety among older people.

To solve the language problem, many young people take private tuition. Some secondary schools provide ESL classes to help these students. Unfortunately, some people in the community object to this special treatment, as they consider this erodes their scarce education resources. Some politicians have suggested that new immigrants should have acceptable language skills before entering New Zealand schools.

Older immigrants often take their English lessons at a polytechnic or at evening classes. Their progress varies between individuals, depending on their language skills and commitments. Generally, it takes two or three years before they are able to cope with everyday English.

Business

Many Chinese immigrants have arrived in New Zealand on the grounds of business immigration. They were successful business people or entrepreneurs in their home countries. However, the skills obtained overseas are unlikely to be very helpful in New Zealand in the short term. This is a big disappointment for them, as well as for the host country. Their difficulty arises from the different business practices and environments in New Zealand, such as the following.

- In Asia, labour is cheaper and union organisation is often nonexistent. Consequently, there are virtually no worker strikes.
- New Zealand has more tax laws and regulations, especially environment regulations concerning air pollution, noise levels, and effluent levels in the water, etc. These stringent requirements often mean that business proposals are not viable.
- New Zealand has a small population and the domestic market for a product is often not large enough to support a major investment by these immigrants.
- Employment or business opportunities are often hampered by the entrepreneur's lack of language skills.

Fear of Discrimination

Anti-Asian racism runs deep in New Zealand history. And it was reflected, loud and clear, in government immigration policies, says Dr Sean Brawley of Massey University, who has studied the issue. It was not until 1952 that Chinese immigrants who lived here were given the right of New Zealand citizenship. The historic New Zealand attitude seems to be that we don't mind Asians living next door, it is just that we would not want to marry one. In more recent years, successive New Zealand governments have adopted more even-handed immigration policies allowing more Asians into the country. This seems to have created a social backlash in the community. From various talkback shows and some articles in an Auckland community newspaper it is evident that racist slurs are still around. It is still not uncommon for Chinese immigrants to encounter "go back to China" from youngsters on the streets. In other words, some people still wish those already living here would pack their bags and go home. Referring to the poll mentioned before, it was found that forty-nine percent of those polled wanted very tight restrictions on Asian immigration, and Asian investment in New Zealand was disapproved of by fifty-one percent of respondents. Many Asians feel very uneasy because of a fear of discrimination or actual experience of it.

In an unusual twist, the new influx of Chinese immigrants causes resentment among some of the old Chinese community (those who were either born here or settled in New Zealand a long time ago). Many in this group feel that they have been integrated into New Zealand society and experienced no racial discrimination prior to the new influx of Chinese immigrants. Often, discrimination arises because of the colour of the skin; hence those "old-timers" become targets for discrimination. On the other hand, some new Chinese immigrants also show some prejudice against the old Chinese community, calling them "bananas": meaning that they have yellow skins with a white culture.

Fear of Revocation of Permanent Residency

For various reasons, many immigrants may not be able to establish the business venture according to the proposal they lodged in the application for permanent residency. Consequently, they are fearful of their permanent residency being revoked. Revocation of permanent residency has occurred, often due to the person staying an insufficient number of days in New Zealand within a given period. There does not appear to be a precise rule for revocation, which creates fear among the immigrants.

What Should We Do?

To solve or alleviate the problems I have outlined above, I make the following suggestions.

Change of Attitude

Most New Zealanders recognise the importance of Asia. In the same poll I referred to in the previous sections, it was found that sixty-two percent of the respondents thought the country's trading future lay in Asia. On the other hand, many people are apprehensive of the Asian presence in New Zealand. Some fear losing their cultural identity and their European heritage. Many people, especially unskilled workers, are fearful of Asians robbing them of their jobs.

We need to change our attitude to realise the benefits of Asian immigration. "Asian Literacy" could be promoted in schools and universities. Communities could be made aware that we need the immigrants as much as they need us, and that not all immigrants need to be regarded as refugees needing our mercy.

Clearer Explanation of Immigration Policy and Objective

The New Zealand Government has explained the importance of Asia, especially as far as trade is concerned. Unfortunately, I feel they have not explained adequately why Asians should be in our country. They could carry the whole populace behind them in the matter of immigration. They also could provide more resources in helping these new immigrants in the matter of business ventures, and, particularly, could act in an advisory role.

On August 1, 1993, three thousand Chinese people met in Auckland to hear from the Minister of Immigration and representatives from other political parties. Two questions were raised: What could the Chinese do to be more accepted in their new communities? What part could they play in developing New Zealand?

Community Support

Some local authorities, such as city councils, regularly send trade delegations and members of business promotional boards to Asian countries to attract Asian business people to invest in their cities. Often they are quite successful in their mission. What is lacking in their approach, as I see it, is support given to the immigrants after arrival. As mentioned earlier, these new immigrants have many hurdles to overcome. Recently, some support groups have been established to help new immigrants with banking, finding doctors and hospitals, and so on. More of this would go a long way towards alleviating cultural shock and making them feel welcome in the host country.

Encourage Migrants to Invest in New Zealand

Labour's policy for small business was reported in *The Christchurch Press* on August 26, 1993. In this policy, people settling in New Zealand under the Business Immigration Scheme would be encouraged to invest $250,000 in an approved venture capital scheme as a way of improving small business access to start-up funds. Dr Michael Cullen, Labour's finance spokesman at the time, said that by linking business immigration with venture capital immigrants have the option of investing in the future of their country. This seems to be a good approach, enabling migrants to feel they could do something right from the day of their arrival.

Speech Act Analysing and Its Role in First Language/Culture Maintenance

by Tôn Nu˜ My˜ Nhât

Language does not exist for its own sake, nor does it exist solely as a means of communicating information; language can be used for a variety of purposes. Half a century ago, Nalinoski described the use of language to organise fishing expeditions in the Cribriand Islands as a specific instance of language use. We, however, have little concern whether there are a lot of people going on fishing expeditions; we are more concerned with the fact that any language is used for communicative purposes. Halliday outlined seven general functions of language, which cover the almost infinite variety and complexity of acts we do with our language everyday. These are: instrumental, regulatory, representational, intersectional, personal, heuristic, and imaginative.

So, when a language is no longer needed and used as a means of communication in daily social interactions, the people's knowledge of the language will become weaker and weaker. This is the case of ethnic languages in such a culturally diverse society as New Zealand. The community language does not disappear from a person's linguistic repertoire overnight. What generally happens is that the language slowly retreats from more public settings to more private ones, as it is used by the older people more than by the younger.

Therefore, in recent years, the concern of teaching English to speakers of other languages has been going hand in hand with a strong desire to retain the ethnic languages in New Zealand. We now look at the preservation of community languages as socially desirable, and as an objective society as a whole is endorsing.

In the cultural diversity of New Zealand society, the importance of having the opportunity to develop a respect for and a knowledge of community languages should not be ignored, for it is beneficial not just to the individual, but to organisations and society as a whole. Anyone's knowledge of their mother tongue is a blessing to themselves because it affirms cultural identity. It is also a key to the songs, beliefs, or legends unique to their group.

Moreover, bilingualism will help the individual not only culturally and psychologically, but also cognitively and educationally. It can develop cognitive flexibility and so benefit them educationally.

The question that must now be asked is how the community language is to be maintained. It's essential to implement the two fundamental principles concerning language learning that researchers in recent years have indicated: those of informal exposure and formal teaching.

Protecting the home as a community language domain is likely to be the best place for informal teaching. For those who want their children to be bilingual, there should be an agreement to speak their own language at home or, at least, for using the language on certain occasions. This is probably difficult when children start school. There may then be complaints from children, or they will respond in English. However, courage and sheer dogged persistence from parents will help. Perhaps parents also need to make their children aware of bilingualism as a desirable and worthwhile aim: it may then be easier to obtain the child's agreement. Using the mother tongue at home may not be enough to produce proficient young speakers of the language, but it certainly helps to avoid total language loss.

The community languages maintenance effort should also go beyond the home. It is of tremendous help if minority group members join together and establish institutions where the minority language is taught and used. This gives children the satisfaction that they are now not surrounded by English in all contexts.

Another positive step can be made through the educational system. Ideally, New Zealand schools could provide some teaching of the ethnic language and culture. This would greatly bolster the efforts of parents at home and the initiatives of the minority groups. It is at school that formal teaching must be taken into consideration.

As we know, language is not a simple, single code used in the same manner by all people in all situations. Every situation involves its own way of talking. No way will be more or less natural than any other way; each is appropriate for each occasion.

The rules of speaking in our mother tongue are naturally acquired throughout childhood and are gradually reinforced in our later life. Native speakers, when maturing into adulthood, adopt a wide range of styles appropriate to widely different contexts, and as a result, can shift from one variety to another without being conscious of doing so.

However, to New Zealand-born children from non-English-speaking backgrounds, the types of social interactions they are exposed to are limited, so their linguistic repertoire will be equally limited. Therefore, collections and analyses of large amounts of naturally occurring speech will uncover the patterns of speaking in the ethnic languages, and then could be introduced to the children.

Cultural values inherent in language use can be more difficult to acquire than the language itself. Unless we tell the children explicitly, say in Vietnamese, the pattern of the most formal greeting expression, and that it must be used to greet their parents or teachers, the children would still probably address their parents or teachers by their given names, as is done in English.

By teaching speech acts, we also make children aware of the cultural value of the levels of formality in different situations. According to Trugill, formality is not something that is easy to define with any degree of precision, largely because it includes many factors, such as familiarity, kinship relationship, politeness, seriousness, and so on. But most people have a good idea of the relative formality and informality of particular linguistic variants in their own language. However, understanding cognitively and effectively what level of formality is appropriate or inappropriate is different in different cultures.

Whereas English native speakers are formal in the consultative interactions and less so in casual and intimate interactions, Vietnamese native speakers do not follow this line. To Vietnamese native speakers, it is the age and social relationship that determine whether formal, neutral, or informal style is used.

The idea that language and culture interact, and accordingly, that learning a language cannot be divorced from learning the culture, is no longer new. Schumann even goes further in claiming that unless language learners are driven to internalise the culture as well, they will not go far in learning the language:

"As language teachers we must be interested in the study of culture, not because we necessarily want to teach the culture of the other country, but because we have to teach it. If we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meanings."

For those who are concerned about the ethnic language and culture maintenance there are a number of things to do, all of which are difficult and time-consuming. But I believe it is worthwhile if we think of the prospect of the future generation of proficient bilingual New Zealanders being accepted socially into the host culture and still being proud of their own identity.

Tôn Nu' My' Nhât is an English Teacher at Qui Nhon Teachers' College in Vietnam.

PoPo

by Stephen Lee

"Steve come help PoPo!"
"Coming."

I quickly ran to my grandmother's side to support her frail body. She walked slowly and with pains in her joints, as she had been sitting in the same slouched position for hours. Her only reason for moving was to go to the toilet. We tried to stop her from getting morbid though. We just hoped that photos would jog her memory.

She did not know either who I was, or the woman supporting her on the other side. She could only recognise us as people she had seen before, so she felt comfortable with us. She did not know where she was, nor did she understand what she was doing here.

"Mm gwai la," Mum would say.

"Gwai gwai," PoPo would reply.

It became clear to me that age had finally caught up with this tired old woman. This once terribly strong woman had become small, weak, and absent-minded. Her life had been tough, coming from China with her daughter, not knowing how to read or write Cantonese, let alone English. All she knew was hard work. She owned a "vege" shop in Newmarket, and then had a market garden in Mangere, where she employed the locals to pick and weed the veges. A hard woman, she was feared by all, not for her meanness but for her strict work ethic. She allowed no one to slack about. Although they feared her, they also respected her, as my grandmother was very fair to them and even lent money to them to help them set up their own businesses.

When I was younger, I was scared of her. She wasn't your average grandmother. She spoke a totally different language, so it was impossible for me to communicate verbally with her except when Mum translated to me, which seldom happened. It seemed like she was always shouting at me; when I went outside she'd say, "Too cold, too cold, come in before you catch cold." I thought she was telling me off, saying, "You little brat, get inside before I drag you in." I know now that she was just worried about me and the reason she spoke so loudly is because she's Chinese and Chinese always talk loudly — it seems like it's part of their culture, especially those from the countryside. Sometimes I feel like telling them I'm not deaf, but they would probably just reply, "What did you say?"

This past year, my mother, uncles, and aunties have been taking turns at looking after PoPo as it's a big job, one that requires your full attention.

One time, I remember, PoPo had gone missing. We searched everywhere. The whole family went frantic in a panic search for her. I was sent up the road to look for her while the others looked over our twelve-acre property. After approximately ten minutes she was found, snuggled up like a baby under the sheets of my sister's bed. She had been to the toilet and couldn't remember which room she had come from. She had wandered into June's room, crawled into her bed, and dozed off.

After similar occurrences at the other houses and long, soul-searching debates, it was decided by all the children that a rest home was the only way PoPo could get the attention she required. In the Chinese tradition it would be considered shameful for the children to send their mother away, as it was customary for the oldest son to look after the parents. Mum said that PoPo wouldn't really know what was going on, and it seemed the most sensible thing to do, as looking after her was taking its toll on the family members.

In her last weeks with our family, I really noticed how frail she had become: as skinny as a bean pole, hunched over, unable to sit straight. She would sit like a peaceful, patient child: for hours not saying a thing, just sitting and looking. She could not move without assistance as she could barely hold her weight.

"Who are you?" she would say to my mother.

"I'm your daughter, remember?" Mum would reply.

"Who's that tall boy?"

"That's Stephen, my son."

She could only remember one of her five children, Uncle Ray, her favourite child. He used to be "little mischief", always joking around. He still joked with her, but now she would only smile.

She talked of the old days when she was in China, and how she and her daughter, Auntie Rita, came to New Zealand by boat. She talked of her childhood back in China. It's a strange disease, Alzheimer's, because you remember the past as if it were yesterday, but this morning becomes a complete blank.

A few days after PoPo went to the Hobsonville rest home, she developed pneumonia and died. My mother, Auntie Rita, Auntie Mary and Uncle Ray were all there when she died, as they knew PoPo's condition was deteriorating rapidly. Within an hour, all the immediate families had been told and had gathered at the rest-home to see PoPo while she was still warm and in the state that she died in, before the undertakers came. She looked calm and peaceful, as if she was in a deep sleep. It was the end of a long life, ninety years, the first forty in her homeland, and the latter half here in New Zealand. Her old, wrinkled face revealed the struggle to give her children a better start to their lives. Her hands looked worn down by the years of weeding and pruning the tomato and bean plants in her market garden.

It seemed like her life had turned completely around from when she was young and relying on her mother for support, then supporting her own children in New Zealand, and then relying on them as she got older and her mind returned to the past.

We were all crying as we stood in silence reminiscing over our memories of her. She was the reason we were all here. She came here with her daughter to a land whose language she did not understand, sent all her children through school, and made sure they did well. Look at us now, five prosperous families started by one woman.

Her children decided to take PoPo home for one night before taking her to the undertaker. They put PoPo in her bedroom, and that night, whenever we felt like it, we would go in to see her and listen to the stories that my uncles and aunties told about her life as they knew it, and different happenings that each had experienced with her. This brought our families closer, as we all stayed together comforting each other: it was the first family death for the grandchildren. My Auntie Rita, the child who came with PoPo on the boat from China, seemed the saddest. She knew fully what they had been through from the early days in China to the present day. That night, everybody went into PoPo's room and mourned.

At the funeral I realised that I would never see PoPo again. I could only look at photos of her now, and think of what she was like while I knew her. That day, I helped carry PoPo's coffin to its place of rest next to my grandfather, Gaung Gaung, whom I cannot remember. He had died eighteen years earlier. Although I never had a conversation with PoPo, I felt I knew her and what she was like, as if there wasn't a language barrier. I will always remember her as a strong-willed, kind-hearted woman, who worked harder than most people ever will.

The coffin was covered with the earth as the minister prayed.

Afterwards, we left for home, to be by ourselves, as separate families once more.

Stephen Lee is a student at Western Springs College, Auckland.

A Good Day (Mangere, Early 1980s)

by Maartje Quivooy

It is cold and bare when Lotti enters the state house. New tenants moved in only a few days ago, here in her patch. She visits this street nearly every day and this morning, at the primary school, she found a little girl crying and miserable with a cold. Perhaps she would cry, too, if she had to go to a new school, a new house, and everything strange and unfamiliar. She would cry buckets.

Now, she's taking the girl home, to bed where she belongs with her sniffles and coughs, and here is where she lives, this house in a new street. The front door is ajar. She enters and knocks on another door.

"Hello, is anyone home?" Her shoes clank hollow on the wooden floor. "Come on ... knock knock." The story of my life, she thinks.

The door opens slowly to a woman's frightened face, a nice face, a Samoan face, apprehensive. Lotti smiles. "Hi, I'm the health nurse. I've got your little girl in the car. Is this your first house? You're OK? Isn't it cold."

The woman's face puckers. "Baby's sick and my husband, he's sick too." She opens the door a little more for Lotti to step through.

The husband lies on a mattress, wrapped in blankets, the baby beside him. There's not much furniture: a wooden kitchen chair and two more mattresses. It doesn't surprise Lotti, who was an immigrant herself, long, long ago, and remembers the struggle to survive with very few material possessions. The woman speaks quite good English.

"We got this house last week. We are pleased, for there were too many people at my brother's place. My husband was going to work this morning, but he's sick." Lotti looks at him a bit closer; he frowns and sniffles.

"It would have been pay day tomorrow," he croaks worriedly. "There isn't much food, we have no telephone." Lotti looks at the baby. Its head is covered in eczema or perhaps a neglected impetigo. It doesn't look pretty and must have been there for a long time. There is no form of heating, it's icy cold in here. Perhaps they don't dare to run up big bills?

"Pots and pans?" she asks and, yes, they have all they need.

"I'll come back after lunch," she says, "and fix things up with your husband's boss, and we'll see the doctor also for your husband, your little girl, and the baby."

"No money, cannot pay," says the woman.

Why does so young a woman have to have all that worry? Lotti puts her hand on her arm.

"We'll be all right, mother. Don't you fret, it'll all be fixed up."

At the Social Welfare office they know her.

"Emergency coupons?" they ask. "Again?"

They fill out the forms. "Go on!" they say. "We don't want to see you for a week now, you hear?"

"My heart bleeds for you," says Lotti and, "thank you," for where would she be without them? At the supermarket she buys the stuff that will feed them for a few days. They might not like it much. What does she know about taro, bananas and all that? Do what the Romans do? She did. But no! Samoans have a much stronger sense of identity, and why not? What's so great about weetbix, spuds, or mincemeat?

She has her lunch in the office. Valerie is there having hers. She swears like a trooper, having a bad day. Dumb idiots, nit-heads, biting dogs and other grumbles. Where else to air one's frustrations? She's the youngest health nurse and dedicated. She does an excellent job, Valerie does.

Lotti phones the boss of the Samoan man and finds out he has a good attendance record. Yes, she can pick up his wages for him tomorrow morning.

In the store room she finds blankets and a box of warm children's clothes. They are good scroungers here, and more will be coming in through all kinds of agencies.

In the afternoon she goes to the Samoan family again.

"This is an emergency," she says, "a bit of extra food to help you out. Tomorrow your husband's wages will be here; now, we go to the doctor with the baby and get medicine for your husband and the little girl."

They arrive at the medical centre, where they can be fitted in with a brand new doctor.

"Can she pay?" the young receptionist asks.

"Not today, perhaps next week," says Lotti. The receptionist goes into the doctor's room and returns with him. He's a small Asian, with dark glasses and an accent as thick as Lotti's and the Samoan woman's.

"Pay first, pay first!" he says. Lotti laughs: what a cosmopolitan threesome! She smiles her most open smile, her shark smile.

"Next week they'll be able to pay for sure."

"Pay now!" he commands. Lotti steps forwards, towers above him with her nearly six-foot frame.

"Old Dutch proverb says one cannot pluck feathers from a frog!" Her eyes flash angrily.

He capitulates ... "All right then." The baby's crusty head is treated, cough mixture and antibiotics for the rest of the family, tonics, special milk formula for the baby. Lotti knows all the tricks.

As they collect the medication on their way home, Lotti notices there's another baby expected also. She wonders how they would be in their own surroundings? In their homeland? Palm trees, a little white church, sunshine, family, warmth? Why, she thinks, for this? This cold, indifferent environment? But she knows also that they will settle soon, adapt, and in turn help other newcomers from their country.

I've had a good day, she thinks; a foot in the door. It's not always that easy.

Maartje Quivooy came to New Zealand from Holland after World War II. She has told some of her stories on National Radio.

MANY VOICES

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A Journal of New Settlers and Multicultural Education Issues

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Learning Media, Wellington

Talosaga

by Teupoko I Morgan

There are no farewells dear friend
No goodbyes
You brought carnations
To honour my Mother
The pain of parting
You understood

I weep alone for you
Trusting on the Trade Winds
And gentian blue seas
To swiftly carry my sorrow
My prayers
To you in Tokoroa
For you were asleep when
I last called

"Rest from thy labour, rest
Blessed be thy Memory
And blessed
Thy bright example be"

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Introduction

Tena koutou katoa.

The publication in 1994 of the first draft curriculum statement for a community language, *Samoan in the New Zealand Curriculum/Ta'iala mo le Gagana Samoa i Niu Sila*, represented a milestone for ESOL teachers in all sectors of the school community. In this issue of Many Voices, we are pleased to present several articles which report on educational initiatives for Samoan students in New Zealand. In the early childhood and primary sector, Teupoko Morgan reports on the Anau Ako Pasifika programme which utilises voluntary tutors working in the home with both children and parents. She also pays poetic tribute to a friend and colleague, Talasaga Tolovae, who was closely involved with the development of the Samoan curriculum and who died while Teupoko Morgan was absent from New Zealand.

Two articles deal with teaching Samoan and Pacific Islands students at the other end of the educative process. Marilyn Lewis and Rosalie Barwick present the findings of their experience in partnership teaching in a polytechnic, and Patrick O'Connor outlines the Training Opportunities Programme (TOP) courses which were originally designed for Samoan job seekersS and provided inspiration for a course which incorporates language, employment, and life skills training for deaf people of any ethnic origin. Margaret Lloyd outlines her investigation into the reasons for a mismatch she perceived between Samoan students' desire for a good education and their actual educational attainment.

The Ministry of Education and colleges of education have been active in addressing calls for ESOL resources and teacher education, and three articles outline contracts in this area — see the articles by Virginia Edmond, Gillian Green and Olive Lawson; Gwendoline Cleland; and Chris Heney.

Some of you who attended the Fourth National Conference on Community Languages and Language for Speakers of Other Languages in Christchurch highly recommended some of the presentations, and Lalita Kasanji's paper on ethnic community language schools, and Teupoko Morgan's paper (outlined above) are published here on the basis of these recommendations. As an aside to this, recommendations for articles and contributions for Many Voices are always received with gratitude, so please keep sending these in. The more we have to choose from, the better Many Voices will be.

Please note the following correction to statistics contained in Elspeth Preddey's article, entitled *ESOL Supplementary Funding for Schools*, which appeared in *Many Voices 7*. In the paragraph about geographical distribution of NESB students the figure for Southern (Christchurch) should be 6 percent, not 17 percent as published.

Beth Becker

Community Language Schools and Their Future

by Lalita Kasanji

This paper was presented in September 1994 at the Fourth National Conference on Community Languages and Language for Speakers of Other Languages held in Christchurch. An abridged version appeared in the Department of Ethnic Affairs' newsletter, *Ethnic Link*, in December 1994. Some changes have occurred since the presentation of this article, notably the letting of several contracts by the Ministry of Education for teacher development in the ESOL field (see articles in this issue by Olive Lawson, Virginia Edmond, and Gillian Green; Chris Heney; and Gwen Cleland).

The issue of maintaining community languages has been a major concern of the National Language Conference since the conference series started in 1988. Browsing through the Department of Internal Affairs' *Ethnic Groups in New Zealand: A Bibliography,* papers on language maintenance issues started to appear since 1989.

There is increasing awareness of maintaining community languages and this issue was raised in Jeffrey Waite's 1992 discussion paper *Aotearoa Speaking for Ourselves.*

This article examines community language maintenance classes run by ethnic communities in Wellington and the issues that face them, as a framework for what may be happening in other cities.

Community Language Schools

Language development is essential for intellectual growth. It enables us to make sense of the world around us. Language is the medium for transmitting values and culture through the generations. Confidence and proficiency in one's first language develops self-esteem, a sense of identity and achievement throughout life.

The tangata whenua have their language, Maori, which is spoken only in New Zealand. If the Maori language was lost, Maori would lose the main medium through which their culture is expressed. New Zealand would lose a distinct feature of its heritage, and its linguistic diversity would be further eroded. Support for the revitalisation of te reo Maori is paramount.

New Zealand is also the home of people from other parts of the world. Because Government has given mandates to Te Puni Kokiri to cover the needs of Maori, and the Ministry of Pacific Island Affairs to look into the concerns of the Pacific Islands people in New Zealand, the Ethnic Affairs Service focuses on the 4.6 percent of the population described as "other ethnic groups".

I examined the language maintenance experience in the following ethnic communities:

- Chinese and Indian, because they represent the biggest minority ethnic groups;
- Greek, because it is a small group speaking a European language; and
- Vietnamese and Cambodian, to see if there were different issues between immigrant and refugee communities.

There is still a perception by New Zealanders that all immigrants should learn English, and should expect their children to abandon their community language for English without regrets. This is partly because New Zealand is a determinedly monolingual society. The idea that people can be bi- or multilingual does not sit comfortably with many people whose first language is English. Many monolingual English speakers find it difficult to conceive of any possible use for a language other than English.

Those whose culture is most similar to the majority group are most likely to regard speedy assimilation as desirable. Ethnic groups whose cultural value system and language differ greatly from the host community are most likely to regard language maintenance as important.

Positive attitudes to language maintenance and a strong desire to retain a minority language and culture are important factors if there is any hope of avoiding rapid language shift to English. Although speakers of community languages value English, they also value their community language and want their children to speak it.

Ethnic Schools

I could find no statistics showing the number of voluntary ethnic schools and ethnic preschools in New Zealand.

Although there are probably more minority ethnic schools and preschools in Wellington, I am aware of only the Chinese, Indian and Greek schools.

Attempts have been made by the Vietnamese and the Cambodian communities to establish schools, and some classes are being run by the Assyrian community.

Why do we know so little about them? Is it because we, as members of the larger community, pay little attention to their value?

Chinese Community

The Chinese community is the longest established community in New Zealand with the first immigrants arriving in the 1880s. Some members of the Chinese community are third and fourth generation Chinese-New Zealanders.

The Chinese community went through a period of adverse discrimination, such as not being able to gain New Zealand citizenship until 1958. This put the community under pressure to keep out of the public eye and to conform to New Zealand norms, which included speaking English and abandoning their cultural and linguistic differences, in order to assimilate.

As the number of generations and the rates of assimilation increase, the desire to learn the Chinese language and culture has been decreasing. However, there are enough people, both from China and from those born in New Zealand, who wish to maintain their language and culture and see language maintenance as an important aspect of their cultural identity.

Cantonese Maintenance Classes

The Wellington Chinese Language Preschool Association, Yau Yih Yun, was established in 1987. The preschool teaches Cantonese, the language of the early Chinese settlers. Many of the preschoolers' parents have only limited knowledge of Cantonese but want their children to have some knowledge of the language. The main purpose of teaching Cantonese is to maintain it as a "heritage" language: to preserve the language rather than use it as a conversational tool. However, the main focus is on speaking, not reading or writing the difficult script.

Mandarin Classes

The Wellington Chinese School Association is over twenty years old. It was originally sponsored by the Taiwanese Government to teach Mandarin. In 1991, parents decided the direction of the school should change to include cultural maintenance and to teach such aspects as important festivals, interpersonal relationships, and so on. With this change in focus, the Taiwanese Government withdrew its support.

The school, which became autonomous in 1992, has over 100 students, only half of whom are children. The one-and-a-half hour classes are held on Saturday afternoons.

There are seven teachers, who have overseas teaching experience up to university level. They teach three levels of classes, with two grades per level. A proficient student can get through the school in six years. School fees cover the rent of the classrooms. Fund-raising activities are undertaken by the school committee.

Chinese and Mandarin are also taught in two Wellington primary schools.

Indian Community

The Gujarati speaking Indian community has been in New Zealand for over 80 years and is the biggest Indian population group.

In Wellington, the Gujarati community have run Gujarati classes for a small fee since the late 1940s, for three hours every Sunday. Since the mid-1950s, the classes have been held at their community centre.

The focus of the school was, and still is, to teach the children their mother tongue so they can read and write letters to grandparents and speak to family members when they visit India. Learning the language is a means to maintain links with India and to maintain the culture and language.

The school has five teachers, one for each class, and caters for children from six to twelve years of age.

The teachers are from India, but not all have teaching experience. Communication between the teachers, parents, and the School Committee is limited, although a partnership between parents, teachers, and the school is required.

A preschool was established in 1993 by predominantly New Zealand-born parents who wished to teach their mother tongue in a stimulating environment every Sunday morning. These parents were concerned that when their children were old enough to go to Gujarati school, they would lose interest because of the way the children were taught.

Greek Community

Members of the Greek community arrived in New Zealand in the 1920s, with the majority settling in Wellington. There are now second and third generation New Zealand-born Greek community members.

The Greek language school was started in the 1930s to retain the language. A teacher was brought out from Greece to teach the language, dancing, and culture. When she left in 1942, priests took over the school for a number of years.

Since there are more Greeks living outside of Greece than in Greece, the Greek Government is interested in maintaining contact with its expatriots. One way this is done is by sending trained teachers to countries such as New Zealand. However, these teachers' methods of teaching differ greatly from New Zealand-trained teachers' and have an impact on the students' interest in learning the language.

The Greek community is concerned that their language will follow the path of the Chinese community, where Cantonese has become a heritage language.

Parents' objectives for their children in learning Greek also differ. Parents born in Greece want their children to learn the formal aspects of the Greek language, including reading and writing, whereas New Zealand-born Greek parents want their children to learn conversational Greek and the culture, and to learn through play.

Generally, purposes for teaching the language are similar to the Indian community's, that is, so the children can speak to their grandparents in

Greek and, when they travel back to Greece, can communicate with family. Motivation for young people to learn Greek is increasing because of the possibility of holding dual Greek-New Zealand citizenship and the consequent ease of travel and work within the European Community.

Children attend two one-and-a-half hour sessions twice a week after school and religious studies on Sundays.

Vietnamese, Cambodian and Other Refugee Communities

Many of the refugee communities have started community language schools but after a few years the schools seem to disappear, until someone else comes along with a burst of enthusiasm.

Refugee members are economically disadvantaged when compared to migrant communities. Parents do not have the time to teach the community language because they are working, often holding down two jobs to survive or to pay off debts, such as the airfares given by their sponsors that enabled them to settle in New Zealand.

Many parents feel that, if their children are to survive in New Zealand and do well academically, the children need to learn English, and they do not see the need for children to learn their mother tongue. In some refugee communities, the children have had little schooling in the refugee camps. This affects the children's learning ability. Some refugee parents are illiterate, so it is difficult to hold language maintenance classes because there is no-one to reinforce the language at home.

Sponsors also tend to stress the importance of learning English and de-emphasise the learning of the community language.

Due to a lack of resources, the refugee communities in Wellington are not actively maintaining their community languages. But there is concern that their languages should be and could be maintained if there were adequate resources and facilities.

Common Issues

My following strength, weakness, opportunities and threats (SWOT) analysis of the common issues gives an indication of how I found the situation of community languages in New Zealand.

Strengths

- Language and culture maintenance is important for ethnic identity.
- Many parents are bilingual.
- A holistic approach to teaching children culture and language is important, not just a language focus, as in the past.
- Families pay a fee for lessons of about $100 for the first child, and a small increase covers all other children (and adults).
- The balance of the cost is subsidised by the community.
- Awareness exists of integrating children into New Zealand society, particularly through other extra-curriculum activities such as sports.
- Communities are interested in developing a curriculum but need assistance.
- Schools have a committee to maintain some continuity.
- Communities have their own premises for teaching or negotiate with schools.
- Some community languages are taught in state schools, which complements the ethnic communities' language maintenance classes.

Weaknesses

- Learning a language once a week is not enough.
- Language may be lost because English is becoming the predominant language.
- Interest is in maintaining a conversational level only of the community language.
- Conflict exists between teachers because of lack of guidelines on teaching methods and curriculum.
- Low fees for teachers means little control over what they teach. Better pay could give greater control of teaching methods. Most teachers are paid a small honorarium which covers only petrol costs.
- There are no educational resources, for example, books, videos.
- The method of instruction is traditional rote style which does not fit into the current mainstream style of teaching. New Zealand-trained teachers would teach the children in a stimulating manner.
- Children find traditional methods of teaching boring — this affects their information retention.
- Children attend because parents want them to — very few children attend because they want to.
- Little communication exists between the school committee, teachers, parents, and children. Greater interaction between teachers and parents is needed.
- A multifaceted curriculum is required.
- Parents need to be educated on the importance of language and culture maintenance — it does not happen by osmosis.
- In mainstream schools community languages are taught only one hour per week, often by untrained teachers.

Opportunities

- Community languages could provide language options in mainstream schools.
- A pool of bilingual speakers could be created

who have both language and cultural awareness that can be utilised in the international trade and tourism.

- [Valuing] speakers of Asian languages could reinforce the view that they are part of this country's bid to see itself as part of Asia.
- New Zealand's multi-ethnic and multilingual population could be included in the tourism trade.
- Self-esteem and cultural identity is developed.
- Keeps children off the streets.

Threat

- Steady erosion of the community language. The longer the years spent in New Zealand, the greater the language erosion.
- Concern the language will become a heritage language.
- Conflict between ethnic schools and sports and other school and kiwi-related extra-curricular activities.

The SWOT analysis indicates that the ethnic communities are carrying the responsibilities of their community language. There are positive cultural and economic spin-offs for New Zealand, but these are being ignored. The ethnic communities need support if their success in teaching their community language is to continue.

Level of Support

Ethnic communities are well aware of Government's financial restrictions. Also, they see that it is important for their children to learn their community language from preschool to the age of eleven or twelve. After this age, children need to concentrate on their academic studies and, as teenagers growing up in New Zealand, they do not want to seem too different from their kiwi counterparts.

The areas that the ethnic communities have highlighted where they need support are:

Training For Teachers

Training for voluntary teachers is required if they are to teach effectively and retain students' interest. Training has to be affordable, which may mean it needs to be subsidised. This training should be recognised and could be part of a teaching module. Training needs to be suitable for people for whom their community language is either a first or second language. Training modules should be multi-ethnic, so they can be used across all ethnic groups. Training programmes are required to allow community language teachers with overseas qualifications to teach their community language in schools.

A Multi-ethnic, Multifaceted Curriculum

Teachers of community languages need a curriculum to ensure the students are learning at the appropriate pace and level, and to give value to the work of teachers. The curriculum should cover the teaching of both language and culture, that is, it should be a multi-faceted curriculum. The curriculum should be designed so that all ethnic groups can use it.

Resources

Development of multi-ethnic resources is required, so all communities can use them.

Funds to pay the teachers are needed. A reasonable payment means the teachers would gain recognition for their training and would have to follow a set curriculum.

Resource people at the colleges of education who would have an advisory and advocacy role would be valuable. The Ministry of Education has made some provision for community languages in the New Zealand Curriculum Framework, including publishing a Samoan curriculum statement, but further teacher resources and training is required.

It is important for the communities to understand the importance of trained teachers. Some communities may have to be lobbied and have the idea of trained teachers sold to them. The initiative has to come from the community to put pressure on schools to provide the appropriate languages, even though there are not enough skilled bilingual teachers to teach the community languages.

The Wellington College of Education has indicated it would work with ethnic communities to provide the training the teachers require, if funds were available for the course. Once one college of education has developed a training module then the other colleges of education could use it.

Potential Positive Outcomes

There could be a pool of trained community and international language teachers if the Ministry:

- provides language support to the community language schools;
- assists with the development of a multi-ethnic curriculum which all community language schools could use;
- supports the training of community language teachers;
- assists with the development of multi-ethnic resources; and
- encourages and supports community languages in mainstream primary schools and as options in secondary schools.

Supporting Each Other

Ethnic groups saw an advantage in teaming up with other ethnic community language schools. This joint association would provide a forum to:

- share problems and find solutions;
- develop teaching strategies;
- provide teacher training through, for example, modules;
- develop and pool resources;
- improve access to resources;
- develop a multi-ethnic curriculum;
- develop the idea of itinerant language teachers;
- provide community language schools with a voice and strength;
- exchange cultural ideas and activities;
- assist with finding classrooms;
- assist with administration, for example, newsletters;
- form a lobby group;
- involve the Ministry of Education and the colleges of education.

Conclusion

By uniting under one organisation, ethnic communities have a greater chance to achieve their goal of ensuring community languages and cultures are maintained. Solutions to problems can be found by talking to people from other ethnic communities and sharing resources. Working together provides a greater chance for success.

Lalita Kasanji is a senior analyst at the Department of Ethnic Affairs.

Partnership Teaching in the Polytechnics

by Rosalie Barwick and Marilyn Lewis

This article describes an experiment in partnership teaching between two lecturers at Manukau Polytechnic, one a trained ESOL teacher and the other a Samoan teacher with experience in the workforce.

The polytechnic student and staff population has changed in a number of ways in the last decade. One of these ways is ethnicity. While large numbers of students with English as a second language are enrolled, this diversity is not always reflected in the lecturing staff, although concern is frequently expressed that immigrants whose first language is not English fail to find appropriate employment in this country. Trinh, herself a polytechnic lecturer, speaks from first hand experience about skills being "underutilised or unrecognised".

Increasing the ethnic diversity of staff benefits students in several ways — through the presence of role models, opportunities to hear difficult explanations in their first language, and a wider range of life experiences to draw on in illustrating lessons. Furthermore, bilingual staff know more about the language learning process than do many of their monolingual New Zealand counterparts. Culturally, they know what learning methods and what aspects of a topic are likely to draw on students' strengths.

Less frequently emphasised is the benefit to colleagues of working in a multicultural, multilingual team, whether the working relationship is the traditional one of each lecturer being responsible for one class at a time, or the more innovative one of partnership teaching.

What is Partnership Teaching?

The idea of two teachers working together in the same classroom is not new. Ever since open-plan classrooms were introduced into New Zealand primary schools in the 1970s, teachers have been planning and working co-operatively under the heading of team teaching. In the tertiary system, though, the idea is not familiar.

Even the term "partnership teaching" says different things to different people. One broad definition comes from Britain, where partnership teaching has been explored in schools between staff with different qualifications and of different races. "Partnership Teaching means teachers working together, pooling knowledge, skills and expertise to develop a curriculum responsive to the language needs and abilities of all pupils, whether monolingual, bilingual or multilingual." (Bourne.)

While some interpretations of partnership are limited to out-of-class planning, another involves two lecturers in the same classroom at the same time. In tertiary institutions, where government funding for staff depends on the number of students enrolled, there could be barriers to this arrangement unless a strong case is made. As well as the student benefits already mentioned, there are strong teacher-related reasons for experimenting with in-class co-operation. Wallace suggests that reflection, which is being recommended as part of every teacher's professional development, is enhanced by forms of partnership.

Encouraged by reading of successful partnership teaching in various parts of the world under a great range of circumstances, one lecturer, who saw herself and her teaching colleague as having complementary strengths, decided to monitor their work together.

Setting Up the Partnership

The particular teaching context chosen was as follows. The students (referred to from here on as the trainees) were enrolled for one of the employment programmes within the School of

Languages. Of the twenty-four, sixteen were Samoan and the others were from Laos, Cambodia, and the Cook Islands. Apart from one who had passed one School Certificate subject, they had no formal qualifications, and varied widely in their command of English.

The teachers, too, differed in several ways. One was bilingual in Samoan and English; the other spoke only English, although she was studying Maori. One had worked as a taxi driver, salesperson, processworker, machine operator and storeperson: all potential jobs for graduates of the course. The other teacher had taught for nearly twenty years, in both primary and adult classrooms.

It was decided that the two would plan together, teach together for three two-hour sessions per week, and co-operate over ongoing course evaluation.

Evaluating the Partnership

Four means were used for evaluating the partnership: diary keeping by both teachers, taped data, observations, and feedback from the trainees.

The diaries were written up twice weekly after the partnership teaching sessions, and continued over a five-week period. Audio-taped data was recorded twice, during the post-class discussion time between the two lecturers. Three different lecturers agreed to come and complete observation sheets for aspects of the partnership that the participants could not be objective about. Finally, the trainee feedback was given orally to another lecturer on the programme who had established rapport with trainees. He took notes as they talked to him informally. Each form of evaluation gave different insights into the partnership process, and led to immediate modifications where necessary.

The Results

Advantages in the partnership emerged as early as the first session when the two reflected together, after class, on incidents that each of them had interpreted differently. For example, when they compared diary entries they realised that what the Samoan lecturer, A, considered to be negative attitudes to work experience, the Pakeha lecturer, B, considered to be a growing confidence in speaking out about work difficulties. Another incident arose when B misunderstood the body language of a young Samoan woman and A was able to correct the misunderstanding.

A further advantage was the opportunity for each to remind the other of strengths they were unaware of, or even saw as a failing. For example, B pointed out that by using their own language with individual students, A had not been taking an illicit shortcut, but had increased trainees' English vocabulary by explaining new terms thoroughly.

Analysing the tapes made during post-class discussion, B was interested to see how "equal" the talking time had been. There were no examples of either lecturer "telling" the other what to do. Instead, from both of them, there was plenty of suggesting, disagreeing, querying, expressing opinions, arguing, interrupting, inviting comments, giving reasons, and thanking.

These discussions were particularly important for sorting out situations where one lecturer thought the other was satisfied with some arrangement when that was not the case. For instance, it turned out that A was unhappy to have Samoan trainees coming to him alone to sort out their problems, for three reasons that convinced B: trainees should be learning to express themselves in English, bilingual assistance is not always available in the workforce, and B should be giving her (Pakeha) perspective on the problem as well, to increase the trainees' understanding of the ways different people can interpret the same incident.

The observation sheets completed by outside lecturers gave information about the way roles were shared during the class. It emerged from the first observation that B was taking more than her share of the talking time. She was able to act on this information. Observers were also asked to note where each lecturer stood while the other was talking, since this gave signals to the class about their relative status. The results here were pleasing. When one was talking, the other was at the board acting as scribe, and during learner-centred activities they both shared roles of moving around, interacting with groups or observing.

When it came to handing over the speaking role to the other lecturer, there were some quite subtle observations. It could very easily appear that one was "the boss", signalling to the other in words, in gestures, or even by a look that it was his or her turn now to speak. From the class's perspective this could be important. What is the status of a lecturer who doesn't speak unless invited to by a colleague?

Finally, what did the trainees think about the arrangement? They listed several advantages — improved explanations, having new concepts reinforced from more than one viewpoint, greater opportunities for individual attention, and variety through changes in pace and style. On the negative side, one thought that if two people were there, one must of necessity be a "junior" or "learner". It wasn't clear whether this was an innate assumption or whether there had been signals from the lecturers to reinforce this viewpoint.

Conclusions and Recommendations

As the evaluation period ended, it seemed clear that there were a number of reasons why partnership teaching of the kind described here could be an important part of the teacher development process for both parties. In terms of cross-cultural understanding, extended partnership teaching could be considered as an alternative to funding staff to attend a day's seminar on the topic.

Another reason could be as a form of evaluation for new courses. When only one lecturer is in charge, the course evaluation can be heavily influenced by that person's effectiveness as a teacher. Good teaching can suggest a well designed course and vice versa. Partnership teaching takes away that close link.

With the caveat that the partnership is constantly monitored for overall equality, even when there are individual strengths, we recommend this form of organisation as a means of inducting new staff and continuing the professional development of teachers of long standing.

Rosalie Barwick lectures at Manukau Polytechnic. She evaluated her role as a team teacher while studying for the Diploma in English Language Teaching in the English Department at The University of Auckland. Marilyn Lewis is a senior lecturer at the University of Auckland, with responsibility for the Diploma.

Absolute Beginning Speakers of English

Report on a Ministry of Education Secondary Contract

by Virginia Edmond, Gillian Green, and Olive Lawson

In 1993, the Ministry of Education awarded Virginia Edmond (Wellington High School), Gillian Green (Newlands College) and Olive Lawson (Wellington East Girls' College), a contract to write a programme for absolute beginners of English and work with teachers in the Wellington region who had beginning speakers in their school. The three writers explain the contract and the book that resulted.

History of the Contract

In February 1991, a meeting was called by Chris Dornan, Adviser for New Settlers' Education, inviting secondary teachers in the Wellington region to come and discuss areas of need. Chris found she had money available for a project or projects in secondary ESOL and wished to be advised on how best to spend it. The meeting identified three areas of need.

The first was a call for teacher development of mainstream teachers who were teaching NESB students. The second was to compile a comprehensive list of resources available in the Wellington area with a view to a greater sharing of resources. And, finally, teachers requested some guidelines or some sort of programme for what to do with absolute beginning speakers of English.

By the end of 1991 Tingay Davidson had completed work on a teacher development package, which was eventually published in 1993, entitled *ESOL in the Mainstream*. In 1992, Gillian Green was contracted to compile a list of available resources. The remaining task was provision for absolute beginners. It was in recognition of this need that we put in a proposal to the Ministry when an NESB secondary contract was advertised, in December 1992.

The Proposal

Our proposal was divided into two parts. The first was to develop a programme for absolute beginning speakers of English. The second part was to carry out a teacher development programme in how to use and extend this programme by creating the resources needed to go with it. The second part involved teacher development with ESOL teachers we had already worked with and two mainstream teachers of their choice. The aim was to set up networks within the school so mainstream teachers could see the ESOL teacher as a resource person when they had NESB students in their classes. This was moving into the area of language across the curriculum.

When we were awarded the contract, we selected twelve schools which had ESOL teachers we could work with. We chose on the basis of geography (schools were spread through the region) and need.

The Programme

The programme we wrote took as its starting point a programme first created by Olive Lawson at Wellington East Girls' College.

We began by selecting the vocabulary we thought necessary for an absolute beginner in a New Zealand secondary school, and organised it into a logical, manageable sequence. We also wrote a list of suggested activities to practise the vocabulary and structures in the four skill areas — reading, writing, speaking, and listening. We then created sample resources to go with the programme.

The programme consisted of twenty units of work and was written within a vocabulary of 400 words. It took the student through the most vital words needed to function in school. Naturally, most students would pick up other vocabulary while they were doing it, so their actual vocabulary would be more than 400 words by the end.

The programme was not designed to be completed in a month, or two, or three. Students come with a variety of backgrounds and experiences. Some students will complete the programme in two months, others will take three to six months.

The sequence of stages in which the course was written is not random. Each one builds on something learned before, and the whole is geared towards secondary school students. It is important that each stage is mastered, practised, and reinforced before moving on to the next stage.

The programme was well tested and trialled and will accomplish its purpose if the sequence is followed.

The programme was launched in book form at the Fourth National Conference on Community Languages and English for Speakers of Other Languages in September 1994, in Christchurch. Entitled *Where to Start: A Programme for Absolute Beginning Speakers of English in NZ Secondary Schools*, it costs $30 and can be purchased by writing to the Wairarapa Education Resource Centre, Box 442, Masterton.

Bridging the Cultural Gap

A Literature Review of Factors Influencing Samoan Students' Acculturation to Western Education

by Margaret Lloyd

As a Palagi secondary teacher, I puzzled over the discrepancy between the lively personalities and aspirations of most Samoan students and their actual academic results. Whose responsibility is this shortfall in realised expectations? While bilingual education and curriculum changes may offer long-term solutions, what immediate action can be taken by classroom teachers to help their Samoan students achieve their academic goals? Last year, I began a research project with the object of discovering answers to these questions.

My first step was to explore the relevant literature and attempt to weave the many themes together into an interpretation which would serve as a matrix for developing appropriate classroom interventions. This brief summary of my reading and the conclusions I drew from it may be of interest to other teachers of Samoan students.

Being an optimist, I rejected the argument that socio-economic and political factors alone are responsible for under-achievement by students from minority groups and accepted that teachers may, in fact, influence the academic attainment of such students by identifying the cultural mismatch underlying their difficulties and taking suitable countermeasures.

Samoan Culture and its Acquisition

This decision led me to examine literature on the way in which children acquire their culture, focusing in particular on the formative role played in the process by language and the nature of enculturation in a Samoan context. Ochs's study of the development of culture and language among children in a Samoan village was of particular interest, showing among other things how caregivers foster listening and memorising skills by requiring children to run messages, and repeatedly encourage listening and watching as a learning strategy through their refusal to guess the meaning of unintelligible utterances. Blount (1972) refers to the comparatively small number of questions which young Samoan children were asked by those caring for them. A number of studies note that Samoans learn to perceive their personalities as composed of many distinct sides, with the result that individuals may at times express seemingly inconsistent views. Other features likely to be of relevance include the importance attached to membership of a group, the power accorded to words and symbolism, and the Samoan enjoyment of complex and elaborate expression.

Discontinuity Between Home and School Cultures

I then considered the import of discontinuity between home and school cultures. Many studies compare the continuity between home and school which exists for Western middle-class children with the discontinuity which is experienced by children from other cultures and identify the latter as a factor contributing to school failure. "Good" teaching by Western standards, for example, may spark a dynamic response from students with a Western cultural background but fail to engage students from other cultures. Heath (1982) also points out the importance of identifying at an early stage those areas in which students from minority cultures are ahead of Western middle-class children.

Adapting to a New Culture

Studies indicate the energising effect of positive adaptation to a new culture, that is, where people are in control of the process and select the features which they wish to transfer from one culture to the other. Successful acculturation, though, may exact a price in terms of stress and intergenerational conflict.

Acculturation patterns shown by Samoan migrants to New Zealand reflect an initial self-sufficiency followed by a growing New Zealand orientation and increased aspirations. Low educational achievements, however, suggest that education is an area in which Samoans as a group have had acculturation difficulties.

Literature on education in Samoa was surveyed to see the extent to which that country has succeeded in integrating the two cultures. However, indications are that Samoan schooling has become increasingly Western, placing pressure on young people, who suffer from an internal contradiction between the individualist values of education and the collectivist values of fa'a Samoa.

Samoan Versus Western Uses of Language

The literature supports the argument that individuals construct and reformulate their ideas of themselves and their life goals via patterns of language, discourse, and social interaction. Samoan and Western cultures emphasise different functions of language. Samoans have developed a rich oral culture. They use many complex metaphors and delight in sound patterns. They prefer to express important matters indirectly, and vary their language according to a person's rank. Often, their main purpose in speaking is to express support or friendship. They possess skills in narrating, memorising, listening, and performance. On the other hand, Western, and English-speaking cultures in particular, have developed language as a tool for increasing individual knowledge and for problem solving, with a strong emphasis on the written language and on functions and skills such as analysis, linear argument, synthesis, and discussion of ideas.

Language and Intellectual Growth

Literature on the role of language in intellectual growth identifies conceptualisations (expressions fusing several ideas into one) as building blocks in the process, and metaphor and abstract language as useful tools for comprehending and manipulating new ideas. The act of verbalising is seen as the means by which understanding is achieved.

Cultural Bridges

Not all cultures use verbalisation to the same extent, however, and Ovando acknowledges the importance of using "cultural bridges", that is, building on the student's strengths, prior knowledge, and experience, though he also stresses the need for students to gain control over formal English since "in context reduced situations the meaning of lessons is derived or manipulated primarily via linguistic cues and the internal logic of the text".

Motivation

As a corollary to this, I have been surveying literature on methods of developing linguistic flexibility. However, while my primary focus is on language development, I believe that the motivational factors which underpin it also need to be addressed. I thus considered the motivational traits referred to in Samoan ethnographic literature in relation to general literature on these aspects of motivation, and ways of changing them where this seemed appropriate.

Points considered included an apparent difficulty in translating aspirations into action and the low value that appears to be placed on curiosity. I also looked at the possibility that incorrect beliefs about the nature of knowledge could be influencing students to adopt inappropriate learning strategies and considered whether the emphasis which Samoan students seem to put on extrinsic rather than intrinsic motivation may lessen their chances of academic success.

Possible approaches to motivational change include: training which leads students to use effective learning strategies automatically, use of the cognitive apprenticeship model, and positive acculturation, that is, encouraging students to build their own personal identity by selecting features from their own particular culture.

Conclusion

My literature review led me to the conclusion that interventions to boost academic attainment by Samoan students should focus on language development via opportunities for verbalisation, using students' cultural strengths as cultural bridges to this end, and should simultaneously aim to foster curiosity and intrinsic motivation in students, thus encouraging them to take control of their learning.

My next step will involve interviewing young Samoans who have recently passed through the New Zealand secondary school system and Samoan educators, with the aim of checking whether their experience confirms these conclusions.

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Non-English-Speaking Background Primary Contract

by Chris Heney

Contract Background

In late 1994 Teacher Support Services, through the Wellington College of Education were successful in gaining the Ministry of Education's NESB teacher development contract for primary teachers. Bev Simonsen, then attached to Te Aro School, was appointed as facilitator and I was appointed as director of the contract.

The large response to the expressions of interest reflected the long-standing and growing need for support in this area. The contract design allowed for twenty-one schools to be involved, with two resource teachers per school. The first twenty-one schools to meet the selection criteria were notified before contract planning and preparation began during the latter part of term three 1994.

Contract Goals

The contract aims to:

- implement processes for determining the language learning needs of NESB students — focusing on strengths and needs across the curriculum;
- extend the teaching and learning skills and strategies of all staff members in relation to NESB students;
- identify an area of focus specific to the needs of NESB students in each school and develop and implement a programme of teacher development related to this.

Contract Design and Content

The contract consists of:

- nine workshops;
- in-between workshop tasks and visits;
- an Expo Day; and
- the design and implementation of a teacher or school development programme.

Workshop titles as they relate to NESB issues include the following:

- language acquisition;
- language teaching and learning strategies;
- connections between the *English in the NZ Curriculum* document and NESB students;
- assessment;
- teacher/school development strategies and programmes.

As students from non-English-speaking backgrounds work across all curriculum areas it is vital that, within the constraints of the contract, we tread the fine line of covering all areas while still focusing on the specific needs of individual NESB students and their teachers. As a result, many other topics are included under the umbrella titles.

Some examples are:

- the establishment and management of a culturally inclusive classroom;
- NESB policy, scheme development and implementation;
- resources and resource people; and
- general data-gathering activities.

With the resource teachers, Bev and I jointly plan course-related in-school activities which we support through visits and resourcing. We have found this aspect of the contract both worthwhile and enjoyable as we are better able to respond to the needs of the teachers. This has the distinct advantage of allowing us to work with them on a more personal, in-depth level and it puts us in the very fortunate position of being able to see some of the excellent work being carried out by many teachers and students in the NESB field.

We have adopted Pauline Gibbon's book *Learning to Learn in a Second Language* (Peta Publications) as a course text. Professional reading and discussion time allowed for in workshop sessions is a valuable aspect of the contract. Teachers have thoroughly endorsed this as it allows quality time for reflection and for the transfer of new ideas into practical teaching and learning techniques.

We will be inviting teachers from the 1993 NESB contract to share the responsibility of organising and running an Expo Day later this year which will be open to all interested teachers.

Conclusion

Contracts such as this allow teachers to:

- continue development of school-wide NESB policies and implementation schemes;
- further develop NESB teaching and learning theories;
- apply the above to their teaching situations;
- improve learning for NESB students; and
- develop a network of ongoing support systems.

These are some of the vital factors needed to ensure that long term, genuine development takes place.

It has been important to maintain links with some of the schools and teachers from the 1993 contract (which I was also a part of) and to note that the long-term NESB goals set by most schools are being worked through. Opportunities for teachers from both contracts to work together can only strengthen the skill and expertise of teachers involved with NESB teaching and learning in the Wellington region.

The Ministry of Education is aware of the needs of students, teachers, and school communities and hopefully they will continue to be responsive, consultative, and pro-active in developing long-term strategies that will keep pace with our fast growing NESB student population.

Chris Heney works through the Teacher Support Services of the Wellington College of Education.

Language Learning in the Home-based Setting

by Teupoko Morgan

Anau Ako Pasifika was established in 1988. Through home visits and parent support groups, the project promotes positive acceptance of the mother tongue, bilingualism, and acceptance of culturally different practices in the educative process.

It was developed in collaboration with and with funding from the Bernard van Leer Foundation, an international philanthropic institution based in The Hague in The Netherlands. Since the 1960s, the Foundation has concentrated on supporting innovative, community-based initiatives in early childhood care and education around the world, for groups whose opportunities to participate fully in society may be limited. Involved in the development of the project in New Zealand were the former Department of Education, the Pacific Islands Polynesian Education Foundation and the Pacific Women's Council (PACIFICA).

"Anau Ako Pasifika", a composite of several Pacific Islands languages, provides the title for the project, is clearly identifiable as being Pacific Islands and means, "Families, learning and teaching, in the Pacific Islands way": the Samoan way, the Rarotongan way.

At the outset, it was recognised that the Pacific Islands communities needed to retain their key role in the design and implementation of the programme to ensure that it was fully responsive to their aspirations.

Objectives

The following specific objectives were established for the programme.

- The positive acceptance of the maintenance of the mother tongue and the development of bilingualism and multilingualism.
- The positive acceptance of culturally different practices in the educative process.
- To develop a home-based intervention to alleviate educational and social disadvantages faced by Pacific Islands children, the programme to be developed in full consultation with and be acceptable to the respective Pacific Islands communities.
- To strengthen existing Pacific Islands language nests/community early childhood centres and facilitate the establishment of new centres.
- To include as an essential element of the project a training programme for mothers and the tutors serving the home-based programme.
- To foster improved health practices and nutrition.
- To reinforce positive self image and development of confidence in the children.
- To monitor children's transition to primary school and their adjustment to and engagement with the school system.
- To build up the confidence of mothers in order to foster their involvement and participation in the community and enable them to relate more effectively to the school, health and social services, and other government agencies.
- To increase the participation of Pacific Islands families in early childhood education in a number of different settings:
  - home-based with tutor;
  - centre-based Punanga/Aoga Amata Centre;
  - established playcentre;
  - established kindergarten;
  - established childcare centre.
- To gather more detailed information on how Pacific Islands communities make use of their own community resources, as well as those services provided from outside.

Basic Assumptions About Families and Home-based Programmes

Strong community-based service systems often share common beliefs about families.

- Families are usually composed of basically competent individuals as well as competent care-givers.
- The family is an important social structure that needs to be preserved and supported.
- The rights of the family need to be recognised and respected.

Location

The project is a home-based programme in early childhood care and education for Pacific Islands communities and is based in the three geographic locations where there is a high concentration of Pacific Islands population: Auckland, Tokoroa, and Wellington. The Project Director has her base at the Tokoroa East School.

The main work of the project is through the home tutors and their home visits and parent support groups. Thus far, these visits have not only provided positive outcomes for the children involved but have also increased parents' awareness of their roles as facilitators of education for their children. The five home tutors and the Resource Officer are all part-time workers.

The project has been successful in providing an alternative programme in early childhood education for a limited number of Pacific Islands families. In spite of this success, however, it has become evident that parent education for Pacific Islands families, as well as language and cultural maintenance, remains an urgent need.

The early childhood sector has experienced significant growth over the past decade. Continued growth is expected in the short term, consistent with a predicted increase in the population of Pacific Islands children under five years of age. The number of Pacific Islands children attending early childhood education services has shown a marked increase over the past five years and it is likely to continue to grow, increasing the demand for appropriate early childhood care and education for Pacific Islands children. The 1991 census identified the Pacific Islands sector as the fastest growing community group in New Zealand.

Since the implementation of the Anau Ako Pasifika project Phase I, in February 1988, the worsening economic climate in New Zealand has had significant impact on the lives of Pacific Islands families. The economic climate has effectively marginalised many Pacific Islands communities.

Unemployment in June 1994 stood at 23.4 percent. This adversely affects the capacity of many Pacific Islands families to fully access and benefit from the educational resources in the various communities. Home tutors work very closely with families who are marginalised by the effects of the economy. One household can number nine people, comprising two children and seven adults, who are all unemployed. Another family may live on the sixth floor of a high-rise building, an environment which provides little space for children's play activities and where isolation is acutely felt. With the high cost of rental accommodation, some Pacific Islands families join together to share one dwelling, with consequent overcrowding. For many families, the home tutor's visit brings the only outside person into the home.

Findings From Phase 1 Research

Research revealed that Pacific Islands parents who participated in the project expected their children to:

- maintain the Pacific Islands language, culture and identity;
- by sharing and caring, learn to respect parents and others (for example, teachers and church ministers), particularly older people, and to respect other people's property and the environment;
- have a good education and, more specifically, to achieve at a level higher than that of the parents, thus enabling them to get a good job for a better future;
- learn English to help them understand schools' topics;
- be helpful in the home and outside of the home;
- learn Christian values;
- get along happily with other children and adults;
- be independent;
- have good manners, be obedient, polite, honest, kind, and self disciplined.

The question arising from these findings is: how effective is a child who is polite, kind and honest in the hub of today's classroom, in the culture of the classroom?

Phase II of the Project: 1 July 1993 to 30 June 1996

The current home-based early childhood education programmes will expand in July 1996 to make them available to Pacific Islands families in a wider range of areas throughout New Zealand. The trialling comes to an end.

This will also enable a longitudinal study of the children who have already received assistance from the programme to be followed through as they enter primary school.

This study, begun during Phase 1, will continue in the present programme. It will provide valuable data to assist in the shaping of government policy for the benefit of Pacific Islands families in New Zealand.

In 1994, Volunteer Home Visitors have been introduced into the programme: volunteers who have been involved with the project as well as other interested community people. Three men are helping as volunteers.

The Anau Ako Pasifika project, in this second phase, has merged with the Early Childhood Development Unit (ECDU), taking on board the Unit's function for providing Parent Support Projects throughout the country for all families, including those not linked with early childhood services. This second phase supports the Government's emphasis on the importance of parent education and complements the work of

ECDU in enabling parents to participate successfully in the development and education of their children.

Anau Ako Pasifika is not providing alternative care, but is enhancing primary care, by helping parents in their parenting role. The home-based activities are directed at developing parenting skills and improving social support. These include a parent-to-parent relationship and appropriate professional guidance.

The intimacy of the home-based setting enables the mother to share her thoughts and concerns at a level of frankness that is not observed during group interaction. Mothers speak without hesitation in this setting, discussing immediate worries. Wider issues which could enhance the family's life chances are identified from the home interaction. These issues form the basis for more in-depth participation during group work with other parents from families in the programme. The project is not just to support parents collectively, but also to provide opportunities for them to develop their own community-based support groups and to work out strategies for further promoting their interests.

Parents are seen as equal partners with project staff. The responsibility of the Anau Ako Pasifika programme is to lay the foundation for the social, physical, intellectual, creative, emotional, and spiritual growth of the child.

Working With Different Ethnic Groups

The complexity and diversity of working with seven different ethnic groups has been a challenge from the outset. The advantage of home tutors being members of specific Pacific Islands groups helped to ease families into accepting them into their homes. Tutoring in the mother tongue and English, with the added knowledge and understanding of body language, courtesy, and protocol appropriate to the different cultures became part of the home tutors' sets of skills.

Tutors all aim to:

- help the child develop a positive self-image by giving him the opportunity to succeed and build self-confidence;
- encourage the child's independence, resourcefulness, and competence in coping with the challenges of life;
- foster the child's sensitivity to the needs and rights of others;
- help the child develop a sense of community and caring for others.

Tutors guide children and encourage them to:

- express thoughts and feelings using language;
- use perceptual, manipulative, and motor skills;
- apply acquired knowledge skills by relating them to everyday experiences;
- use social skills developed through relationships with adults and children outside the family unit;
- practise effective work habits;
- enjoy and appreciate aesthetic and creative activities;
- express reverence and gratitude for persons, places, and things.

The importance of seeing each ethnic group as quite distinct and not just as one large "Pacific Islands Group", is essential to future work with Pacific Islands families. Should future programmes continue to try and oversee all seven groups at once, the selection of staff needs to reflect each ethnic group.

What Happens During a Home Visit?

Each home tutor, armed with selected resources which include jigsaw puzzles, story books, natural materials, collected plastic junk materials, sets out each day to complete three to four pre-arranged home visits. In each home, there is a box of resources containing easily found resources from the immediate environment of the home (found by members and friends of the family).

Interaction in the Home

The presence of the home tutors in the home often draws all members of the family into the living area to surround the children as the play session begins. Free play and experimentation with much talking in the vernacular and the natural noise of children at play make up the learning environment. The home tutor questions and offers praise. Mother affirms. Grandma adds encouragement. The mother examines the resources in the home tutor's basket. Story-telling, using a picture book with dramatisation, and rich language and involving all family members, is introduced by the home tutor. Other stories are read and re-read to the children. Mother may tell a story based on a family group photograph, in the vernacular. Songs and short chants add to the day's language experiences.

Information about health, nutrition and community happenings are discussed. The home tutor hears disclosures of a sensitive nature regarding family problems and deals with these in a positive and sympathetic manner. The family and extended family members work collaboratively with project workers. Parent Support Groups draw together project family members as well as other community people for workshop activities which reinforce the languages and parenting skills.

Learning Resources

The development of learning resources has been pivotal to the project's progress and is a key area within and outside the project in addressing the limited provision of appropriate, quality learning resources for Pacific Islands children. Natural materials, literacy materials, and music are fundamental to the programme.

Natural Materials

Materials familiar to Pacific Islands families are widely used in home visits made by the home tutors. Natural materials which reflect the cultures provide opportunity for the development of oral language facility in the mother tongue as well as English, early exposure to the world of pictures and print, early maths concepts, and appreciation of the wonders of the natural environment. Of particular importance are the varieties of natural materials available to families: materials that are part of the culture, reflecting perceptions on how Pacific Islands families view their world.

Anau Ako Pasifika endeavours to deliver its programme in a culturally sensitive manner. Each Pacific Islands group is an entity in itself, centred around its own culture, with its own specific educational aspirations, and its own preferred ways of working within the cultural group. There are different sets of values. A common heritage to all, however, is some of the natural materials of Pacific Islands origin which children use for their exploratory play, such as seeds, gourds, shells, stones and fibres. The words of simple chants, lullabies, and songs are emphasised and enhanced by the rhythm of the seed clicks and drums and are all part of the ethos of each Pacific Islands culture. As well, there are various natural materials from the New Zealand environment. Through experimentation with all of these children play, explore, and make discoveries.

Parents, friends, relatives, colleagues, and children are encouraged to begin collecting resources of any kind for home-based work or group work. Each worker in the project helps in identifying and collecting culturally appropriate resources. Other resources are more readily available in shops, or early childhood resource centres.

Literacy

Early literacy picture/caption books, shapes and colour books, and story books with Pacific Islands themes have been produced. They provide samples of resources to inspire other producers to extend and further perfect. Parents are encouraged to produce home story books and to expose children to the plethora of reading material available at public libraries and in schools' junior departments.

Music and Movements in Pacific Islands Cultures

Throughout the Pacific, mothers have sung lullabies to their babies and infants. These chants and songs create a special intimate language between parent and child, between grandparent and child. They are comforting and enhance the bonding process, bringing enjoyment in a healthy parent-infant relationship. The importance of chanting, singing, or humming to the baby, born or unborn, is not only in the musicianship but also in the communication of a unique relationship and has implications for later speech development.

Later development in song and dance skills is a natural extension for children. These skills encompass the spontaneity of rhythm patterns acquired at babyhood from listening to lullabies and chants. Self esteem is acquired by children, at toddlerhood, with little effort.

Kinaesthetically, lullabies form a profound part of our memory, enriching family life by creating trust and warmth in interpersonal relationships.

Music, for Pacific Islands people, is interwoven into the total fabric of life. The language, ceremonies, social functions and family gatherings bring to life the rhythm, the nuances, the soothing sounds of traditional compositions as well as the innovations of modern music makers.

A musically enriched home environment helps with later musical development of the children.

Transition From the Home to Primary School

Much exchanging of information occurs when home tutors visit schools to follow up on case studies. The presence of the mothers on some of these visits helps to establish rapport with the teachers and principals. A closer understanding of the cultural background and skills of the children is established. The child's coping strategies for their first few weeks in the new entrant class are discussed. The mother feels confident to talk about her child's strengths and to hear the accurate sound of her child's name. The principal gets to know the family by name, creating an informal and more personal interaction. Knowing the background and skills of Pacific Islands children helps in the formulation of appropriate classroom teaching strategies, which will help to realise the child's potential.

The home learning environment and certain child-rearing practices used by parents in the Anau Ako Pasifika project appear to be partly determined by their attitudes, values, beliefs, expectations, and upbringing. Certain attitudes and values shared by parents are socially desirable from a Pacific Islands cultural perspective. It is, however, questionable whether these values are always fostered in the New Zealand school learning environment. Educational achievement, although highly desired and valued amongst the Pacific Islands families in the project, may be hindered in a

Pakeha context because of a mismatch between certain values and beliefs of Pacific Islands parents and those prevalent in the New Zealand education system.

Each child was monitored by the home tutor in order to assess their progress in the early childhood and/or primary school setting. Data was collected once a month on each case study. The home tutor visited each child at school. Information was collected through interviews with the teachers and the children concerned as well as from observation of each child within the classroom environment. The monthly visits were approved by each school principal.

Interviews were conducted in order to find out about the child's:

- social adjustment to the classroom and school environment as a whole;
- social skills and relationships with teacher and peers;
- language skills (bilingual skills) and cognitive development;
- confidence in speech, chants, and dances;
- reading and literacy skills;
- maths;
- listening and participation in stories, rhymes and poems;
- confidence in singing songs, including Pacific Islands songs;
- creativity, and confidence with a variety of art materials.

The majority of the families spoke their own mother tongue at home. The recognition that learning perceptions and experiences gleaned from the use of the mother tongue are a natural part of the children's education has been one of the positive outcomes of the home-based programme,

The results of the research during Phase I support the notion that Pacific Islands children arrive at school armed with different sets of skills and ways of learning obtained from their home environment. However, there is a degree of mismatch between the child's sets of skills and the culture of the classroom. The differences need to be further identified and addressed by those who educate Pacific Islands children. Educators must be aware of existing differences and be able to build on the strengths and the skills brought into the classroom by these children.

The results highlight the fact that schools can and should draw on the strengths and competencies of human resources in order to provide children with a learning environment that is in tune to their needs, as well as their strengths and weaknesses.

The unique home-based focus of the Anau Ako Pasifika project confirms the commonly held view that education begins in the home. The presence of the home tutor in homes has begun to make a difference in increasing the educational awareness and opportunities for Pacific Islands children. These opportunities become meaningful for children when the schools recognise and understand the sets of skills which children bring from their different cultural backgrounds. The children's bilingual skills, knowledge of stories, drama, music, dance, experiences in listening to stories from their elders and many other skills fit into the design of the classroom learning environment. As Basil Bernstein says:

> If the culture of the teacher is to become part of the consciousness of the child, then the culture of the child must first be in the consciousness of the teacher.

Advisory Committee: Anau Ako Pasifika
Members include representatives of PACIFICA, the Pacific Women's Council, PIECA, the Pacific Islands Early Childhood Association and the Early Childhood Development Unit. The Advisory Committee helps to monitor the work of the field team to ensure that funds from the Bernard van Leer Foundation are being used to further the aims of the project. As participants in Early Childhood Education in Pacific Islands Language Nests, their advice to project staff is invaluable.

Conclusion
Anau Ako Pasifika is about the concept of empowerment. It is about enabling families to have control over their own lives and giving them choices. It gives support and encouragement to mothers with their young children and shows how they can help their children to learn and develop. Anau Ako Pasifika promotes the overall development of children both physically, emotionally, socially and intellectually, as well as spiritually.

The English language links us to the world's societies. Our mother tongue gives us identity as we envisage and make our contribution to the world's families from our standpoint as Niueans, Samoans, or Cook Islanders.

Kia tauturu mai te Atua i teia Uipa'anga o te reo e kia no'o mataora tatou ma te maru i teia nga ra. Kia manuia. Te Atua te aro'a ia tatou. Kia orana.

Teupoko Morgan is Director of the Anau Ako Pasifika programme and is based at the Tokoroa East School.
A Samoan friend, colleague, and a father who welcomed Anau Ako Pasifika into his home, passed away while Teupoko Morgan was on leave in Rarotonga. Talosaga Tolovae was a leading light in Pacific Islands education, a poet and a writer for the Samoan Language Syllabus. The poem in this issue of Many Voices is Teupoko Morgan's tribute to him.

Training in TESOL

by Gwendoline Cleland

There has been a steady interest in training to teach English to people from non-English speaking backgrounds for a long time now, but over the past two years this interest has increased to the point where it is difficult to match supply with demand. The number of new migrants has increased dramatically. There is a greater awareness in the community at large of the language needs of new migrants. Many people who are already involved in this area of teaching, both through classes and in one-to-one situations, are realising they need specialist skills to meet the needs of their students.

Members of TESOLANZ have clearly indicated that there is an urgent need to address the issue of professional standards in the industry. There is also a growing awareness that institutions need to be selective about the type of training they offer and individuals need to be selective about their choices of training courses because, for example, the focus of training in an ESOL home tutor course is not likely to be the same as that of an intensive course in teaching English as a foreign language.

The recently established Diploma in TESOL at Christchurch Polytechnic aims to provide a specialised course in the theory and practice of teaching English to people from non-English-speaking backgrounds. Special emphasis is given to the needs of English language learners in New Zealand. The approach is an holistic one which not only addresses the English language learning needs of prospective students, but also their resettlement needs. It is a two-year part-time course.

The first year aims to provide foundations in TESOL through providing comprehensive content and using practitioner-led sessions and community-based resources to develop culturally sensitive attitudes, and provide practical experience.

The second year gives opportunities for more self-directed study, with student-led seminars and opportunities for exploring special interests and developing materials. Peer, self, and collaborative assessment methods are also considered.

The present group of fourteen students are all trained teachers and they work with students at primary, secondary, or tertiary level.

The course relies heavily on group interaction and co-operation. The aim is to develop reflective practitioners who are likely to come up with insights that enable them to streamline course design so that it is even more closely focused on students' needs.

Gwendoline Cleland, from the ESOL Centre at Christchurch Polytechnic, is also National President of TESOLANZ, and has a particular interest in teacher education.

Pasefika Education and Employment Training Organisation

by Patrick O'Connor

The Pasifika Education and Employment Training Organisation (PEETO) is located in Christchurch and provides courses under the New Zealand government's Training Opportunities Programme (TOP).

PEETO has been in existence for some three and a half years and was born of the desire of four people — three Samoan and one Palagi — who wished to provide a specially focused set of training programmes for Pacific Islands people. Each of these people (Mr Seana Ah Kuoi, Mr Patrick O'Connor, Mrs Samito'a Lesatele and Mr Jeff Sanft) had each previously worked for the Salvation Army, which provided employment programmes for Pacific Islands people.

The group identified a need to deliver programmes specially designed for Pacific Islands people in an environment which was warm, friendly, and supportive of the learning needs of the target group. The following mission statement was developed.

PEETO aims to:

> Provide students with a stimulating environment within which they may identify, explore and develop learning pathways, which will assist them in realising their full human potential. PEETO education and training will recognise and be sensitive to the personal and cultural needs of each student.

As part of the setting up process, wide consultation was carried out among the Pacific Islands community, as it was the group's view that no such initiative would be successful without the full co-operation of this community. People who were consulted all agreed that for progress to be made, a course of study and training should ideally begin with tuition in the English language and that such tuition must be practical and be able to be put into immediate use by the client group (students).

Surveys were conducted and research was undertaken prior to designing the courses to ensure that the course content maximised the opportunity for students to learn, so the ultimate goal of seeking, gaining, and maintaining employment could be achieved. The courses were also to include the social needs of the students in areas such as shopping, health, leisure pursuits, politics, social services, transport, education, housing, and so on.

The teaching approach right from the outset was one of mutual learning: teacher-student and vice versa, with a constant emphasis that the English language and New Zealand (Pakeha) culture are not inherently superior to any other culture or language, but rather that English is the medium of communication most universally used in New Zealand, and often within a Pakeha (Palagi) cultural framework.

PEETO has grown considerably since its inception and there is now a turnover of some 200 students per year. Each course runs for fifteen weeks, with three occurrences annually.

Students are encouraged to "staircase" to another PEETO course or to a course which appeals elsewhere. Assistance in identifying pathways which they would like to follow to achieve their individual goals is given to all students .

Students

Ninety percent of the students in the initial couple of years of PEETO's operation came from the Pacific Islands, and Samoan was the predominant nationality. More recently, the student group has become more diverse, with people coming from many different countries, including Niue, Rarotonga, Fiji, Tonga, Peru, Argentina, Chile, Mexico, Malaysia, Taiwan, China, Japan, Thailand, Kampuchea, Vietnam, Korea, Somalia, Ethiopia, Singapore, Algeria, Poland, Lebanon, West Indies and Iran. PEETO also provides training for deaf people (mainly Pakeha New Zealanders), who have their own distinct culture.

The diverse nature of the client group means that the learning environment is an exciting one where the dress, music, food, religion, and languages of various cultures are shared to the mutual benefit of all. Students leave PEETO courses having learnt much more than solely the content of their particular course of study.

Staff

The staff at PEETO are a mix of age, culture, and gender, with the following groups being represented — Pakeha, Samoan, New Zealand-born Samoan, English, Austrian, and Dutch.

Course Content

The following courses are available for people who meet the Training Opportunities Programme criteria.

All courses have dozens of learning objectives which are designed to provide an interesting and enjoyable path to understanding. The course material is a balance of the practical and theoretical with plenty of provision for field trips, which are an essential part of learning.

English for Speakers of Other Languages: Two Courses (Level One and Level Two)

English language classes provide a balance of readily applicable skills in the grammatical, syntactical, and semantic aspects of the language. There is also a heavy focus on the acquisition of sound oracy and literacy skills which learners can immediately apply in their daily lives and pass on to their family groups.

The broad categories in these courses are:

- English for Everyday Life: grammar, vocabulary, punctuation, shopping, banking, money, health, transport, telephone, newspaper, medical, education, and housing.
- English for Personal Development: culture/race relations, religion, customs, assertiveness, driver education, stress management, self esteem.
- English for Work and Further Training: goal setting, CV preparation, job applications, interview role-plays, grooming, job seeking, workplace safety, employment contracts.

The Life Skills Course: "Future Focus"

The life skills course targets New Zealanders, as well as people from other cultures who have sufficient English-language competency to cope with the course content. It covers a wide range of topics, and various teaching methods and learning contexts are used to achieve competency.

Content includes goal setting, information gathering, health/nutrition, flatting skills, stress management, budgeting, leisure education, problem solving, technology, first aid, driver education, law/legal rights, and physical fitness.

Vocational Courses (Two Courses)

The Hospitality and Catering course and the Seafood Industry course provide an ideal "staircase" for ESOL and deaf people who wish to work in those industries.

These very practical courses train people for two industries where growth is occurring and jobs are readily available. A large component is on-site work experience, and from this experience many people gain employment.

Lifeskills for the Deaf Course

The Lifeskills for the Deaf course was, when PEETO first offered it in early 1994, the only course of its kind in the country. A Deaf Association representative, Mr Tony Swindale, approached PEETO in association with Workbridge representatives (the government organisation responsible for guiding people with physical or psychological disadvantages into work or training). ETSA (the government's

Education and Training Support Agency), which administers TOP programmes, was most forthcoming in considering and granting PEETO a contract to provide such a course.

This is a full time course for deaf adults and it is taught in New Zealand sign language. Deaf Pride, Deaf History, Deaf Ways and Deaf Culture and Tradition are included in the course, to inform, affirm, and encourage students to extend themselves and their boundaries and to achieve new goals. The skills taught empower students to become independent (control their own lives) and take responsibility for themselves.

The two goals of the course are:

- to develop confidence and teach life skills;
- to help students to read and write the English language.

Course Modules

- Self Awareness: the development of a positive self image, building confidence and self esteem. This module encourages students to see their own strengths and work on weak areas. It makes them aware of their current behaviour, values, and attitudes.
- Communication Skills: students learn the skills to enable them to become effective communicators. The communication process includes the skills of decision making, listening, negotiating, conflict resolution, identifying feelings, and assertiveness. Activities are fun and visual, with both role plays and real situations.
- Community Awareness: the services which exist in the community and how to access them. Students visit community services, and have the opportunity to provide information to those services which are unaware of the particular needs of the deaf community.
- Life Skills: a practical working knowledge of money handling, including shopping, banking, budgets, buying or renting a house, health and wellness, and the law in New Zealand and how it works.
- Computer Literacy: a basic introduction to using a computer and the different software available.
- Job Orientation Skills: the employment process, including job search and interview skills, and keeping a job. Work experience is also included in this module. Students complete a curriculum vitae, and are also offered literacy skills if needed.
- Individual Needs: this module provides students with the opportunity to learn something of their own choosing. This may be cooking skills, windsurfing, getting a driver's licence, or some other activity. It shows students that they have the freedom and the ability to learn and use leisure skills.
- Moving On: further training courses available; organising support, using interpreters or note-takers, job search, developing a life-style plan. This module reinforces decision-making skills, and provides students with the skills and opportunity to make real decisions for their future.
- Recreation: all students participate in PEETO's recreation programme of sport, arts, and crafts.

The course is taught by one profoundly deaf tutor and one half-time hearing tutor who is proficient in New Zealand sign language. PEETO also employs a consultant to provide assistance for the deaf tutor and to interpret at staff meetings, etc. As mentioned above, the industry courses have included deaf students among their number and Workbridge have agreed to fund a person to translate course content to deaf students.

The translation is done simultaneously with the specialist course tutor's delivery, a situation requiring considerable skill and patience on the part of both tutor and translator, and indeed of the hearing and deaf students. This work has been a great success so far, and although the concept of providing mainstream courses on site for deaf people is still at the pilot stage, PEETO can presently see no reason to discontinue the concept.

The inclusion of a Lifeskills for the Deaf course at PEETO has provided many highlights for the students and the centre. Several deaf students have acquired jobs or further training, and all students have reported a major improvement in self esteem and communications skills.

The initial reason for the approach to PEETO to consider provision of such a course was our existing English as a second language culture as, of course, English is the second language for deaf New Zealanders; sign language being their first language.

New Zealand sign language has its own grammar and syntax and is as complex as any spoken language. It is different from sign languages in other countries, although there is some linguistic overlap with sign languages elsewhere. The deaf community also has a unique culture, and it has been a wonderful learning experience for students and staff at PEETO to become familiar with this important group in our society.

The Lifeskills for the Deaf course was designed by Ms Marlene Pratt and is a comprehensive, well planned course, which really empowers those who participate. The PEETO course is the first time Ms Pratt's course has been offered since she wrote it, and it is testimony to her research skills, her knowledge of learning and teaching principles, and her knowledge of and consultation with the deaf community in New Zealand that almost no modifications have been necessary since the course began.

PEETO staff are currently undergoing in-house training in New Zealand sign language with the deaf tutor, Ms Ava Buzzard, and we have been joined in this class by the ETSA skills adviser, Mr Michael Chappell.

PEETO, the deaf tutors, and students, and the deaf community at large, are most appreciative of ETSA's positive approach to the course, and of the valuable support of Workbridge. Without such a progressive outlook from these agencies the course could not have been offered.

Ms Buzzard attends a fourteen-week training course in Auckland (spread over two years) for deaf tutors and hearing tutors of people with learning disadvantages. As a result of her progress she has been invited to present a paper at the 18th International Congress on the Education for the Deaf to be held in Israel in July this year. Ms Buzzard's paper was co-prepared by and will be presented in association with the Deaf Association of New Zealand. Assistance was given by PEETO staff in researching and organising the paper.

Course Outcomes

The effectiveness of each PEETO course is measured in three ways:

- the satisfactory acquisition of course content;
- the identification of and admittance to further training/study courses;
- the gaining of employment.

The analysis of students' situations upon completion of PEETO courses is positive, with a high proportion of students gaining satisfactory outcomes.

Sundry Activities

Every Friday afternoon PEETO arranges extra-curricular activities to provide a variety of learning contexts and to have some fun. Some of these activities are:

- sporting: cricket, volleyball, ice skating, basketball, swimming etc;
- cultural: mosque visits, attendance at theatrical productions, museum visits, festival attendance etc;
- culinary: instructions in cooking pizza, biscuits, scones, salads, casseroles;
- craft: bead making, embroidery, kite making, etc;
- musical: sing-a-longs;
- excursions: ferry rides to islands, ski trips to the snow, barbecues, and picnics.

All of these activities are considered important in the development of all people at PEETO, whether they are students or staff.

PEETO also provides, free of charge, the use of their facilities for meetings of various groups, for example, ethnic, deaf, and early childhood groups. A touch rugby team is sponsored by PEETO, and this year a scholarship will be offered to Pacific Islands students wanting to attend tertiary courses at university or polytechnic.

Work Experience

Central to the deaf course and the vocational courses is the arrangement of work experience. Employers have been co-operative in this regard, and it is magnificent to see people moving into employment as a direct result of having satisfactorily completed a stint of work experience.

NZQA (New Zealand Qualifications Authority)

PEETO is registered with NZQA as a private training establishment and is currently preparing a submission to be accredited with the Qualifications Authority to provide unit standards, which are part of the framework of nationally registered units of learning.

The procedure of gaining registration and accreditation is quite an undertaking, but it is an essential step in achieving status and recognition as a credible training provider. The acquisition of unit standards will enable students to achieve universal instant recognition of the course of study and training which they have undertaken, and this will greatly enhance employment and further training prospects of individuals who conclude a course at PEETO. It would also facilitate entry to courses elsewhere.

Staff Training

PEETO is committed to ongoing staff development. Each staff member undertakes some training each year on an individual basis, and staff also join in collective training.

Conclusion

PEETO is a young, growing organisation, which prides itself on providing a relaxed yet challenging learning environment, where the needs of the individual are paramount but are provided in a group/family atmosphere where co-operation and sharing are encouraged, in order to promote positive personal development.

While the outcomes are measured in the three formal ways mentioned earlier, PEETO is happy in the knowledge that all people — staff, students and visitors — leave the school as richer human beings, having contributed to the collective growth and harmony, as well as having acquired skills and knowledge to function more happily and productively in society.

REVIEWS

New Ways in Teaching Vocabulary

by Paul Nation. Reviewed by Carol Griffiths

New Ways in Teaching Vocabulary is part of the New Ways in TESOL series which specialises in innovative classroom techniques. It would be a welcome addition to the busy teacher's toolkit. As the title suggests, it is a collection of strategies for teaching vocabulary which have been submitted by a wide variety of contributors.

"There are several strong reasons for which the vocabulary component of a language course needs to be carefully planned," Nation tells us in the introduction. This book goes on to provide practical ways to teach vocabulary according to a well thought out plan.

The plan begins with activities for meeting new vocabulary for the first time. Many of these activities use advertisements, news programmes, and tapes, involving real-world materials in the classroom.

Sections on establishing vocabulary, enriching activities, and developing vocabulary strategies follow. Suggestions for developing fluency with known vocabulary conclude the book.

Each activity is presented according to a clear, easily followed format. The level for which the activity is appropriate is stated and the aims clearly set out. Approximate class time needed is given and also the time needed for preparation. The resources the teacher will need are detailed, which should help to avoid the sinking feeling we all know when we realise we have forgotten some essential materials. The procedure is then set out step by step and, finally, any caveats or options are mentioned at the end.

In all, there are more than 100 activities which help the teacher to decide which vocabulary to present to the class and when to do it. There are ideas for creating effective lexical sets and for presenting old materials in new ways. Learners can be shown how to extend their knowledge of the meanings of words, how to become independent of the classroom and textbooks, and how to access and use known vocabulary.

This book contains a wealth of ideas and good advice from experienced educators. It is likely to be useful for both new teachers and those who have been teaching for some time but need some new inspiration. Nation reminds us that for teachers at all stages, "It is useful to have a systematic and organised approach to vocabulary knowledge."

New Ways in Teaching Vocabulary. Published by Teachers to Speakers of Other Languages Inc,.USA, 1994.

Carol Griffiths is an ESOL teacher at the Auckland Institute of Studies, and is one of the contributors to this book.

Reading

by Catherine Wallace. Reviewed by Beverley Lang.

The simplicity of the cover and title of Catherine Wallace's recent book belies the wealth of insights and practical suggestions it contains for anyone involved in the field of helping learner readers. As a follow-on from her earlier volume, *Learning to Read in a Multicultural Society* (1988), Wallace synthesises in *Reading* her perspectives of the social context of second language literacy, and the approach to reading which considers not only the product, or actual text being read, but also the process by which the reader constructs meaning from it.

Reading has been published as part of the Oxford University Press series for language teacher education. As the editors (C. Candlin and H. Widdowson) note in the introduction, "The purpose (of the book) is to engage language teachers in a process of continual professional development." This will certainly be the outcome if the reader of this book works through the tasks interspersed in the text as they read. The tasks engage the reader in an immediate processing of information and thus maximise the learning that takes place. In this way, the book itself provides a model for the interactive approach to reading which it describes.

Wallace does not claim to present a comprehensive survey of research or approaches to teaching reading. The scope of her study is current research and practice that has a social interactive orientation.

The book is laid out in three sections, which deal with reading theory, its application in learning contexts, and an ongoing exploration of the reading process. Section One introduces aspects of reading such as phonic and graphic skills; features of text, such as register, genre, and author's voice and intent; and strategies, such as inferencing and predicting. This section then goes on to examine the importance of understanding the social context in which the text was written, and the assumptions the writer is making about the background knowledge of the intended audience. With reference to ESOL learners, it considers the social implications that reading has in the first language culture, and the influence of these on reading acquisition.

Section Two examines current approaches to learning to read for both early and more mature readers. Both skills and strategy approaches are discussed. Following this, the author considers in detail the use of classroom procedures that will help learners through the process of deriving meaning from texts. This includes some very helpful suggestions for pre-reading, while-reading and post-reading tasks.

Section Three provides further tasks for students at various proficiency levels, enabling teachers to continue to relate the theory they have learned to their own teaching contexts.

The principles discussed in this book are applicable for anyone teaching reading to students in New Zealand schools at both primary and secondary levels. I have also found the insights Wallace brings to the reading process helpful in informing my work with adult ESOL literacy students.

Reading offers a true learning experience in its own subject area. The task-based approach, clear explanations of technical terms, and abundance of illustrations and extracts make this book user-friendly both to those who are new to the field and to experienced teachers who want to develop a more reflective and evaluative approach to their work. This book would be a valuable addition to the professional library of anyone involved in helping students learn to read.

Reading. Oxford University Press, Oxford.

Beverley Lang is a fulltime student in the Diploma in English Language Teaching Course at The University of Auckland.

Pronunciation

by Christiane Dalton and Barbara Seidlhofer.
Reviewed by Marilyn Lewis

As students reach the upper levels of the Ministry of Education's new curriculum, *English in the New Zealand Curriculum*, they are expected to be able to analyse and evaluate the spoken language in various ways. This general statement and the more specific objectives that follow are leading teachers to examine what they themselves know about spoken English. Dalton's and Seidlhofer's new and clearly presented book, *Pronunciation*, in the Candlin and Widdowson Teacher Education series, is one of several available to teachers who want to review their knowledge and the terms used for talking about that knowledge.

There are really two books in one here. The first part comprises a brush-up for teachers on what pronunciation is. Whereas once books of this kind were produced for students (and teachers who felt shaky about the distinction between stress and intonation or fricatives and plosives had to have a quick look in the student's book), now teachers are being catered for with their own materials.

The second part of the book deals with the actual teaching of pronunciation. It illustrates points with extracts from published books that span thirty years, from Hill's classic, *Stress and Intonation Step by Step* (1965), to the present time. One outcome of reading the book is that teachers can sample and evaluate a large number of student texts before deciding what to order for their classes.

The personal style of the series continues here as the authors make connections with teacher's knowledge of other aspects of language. For instance, the point is made that, just as text is more than a succession of words in various arrangements, so chunks of language need to be isolated in order to discuss intonation.

The layout is clear. The table of contents breaks items into straightforward categories and there is also an index.

Discovery learning principles underpin this book. The 131 tasks scattered throughout the sections are designed to be used in a teacher education programme, and it would save lecturers' time if they were able to use the tape as well. (I did not have access to the tape.) It is also easy to imagine teachers who want to use the book for their own reference being satisfied with just the commentary. If they find it helpful they could move on to another new (1994) book in the same series — *Grammar*, by Rob Batstone.

Pronunciation. Oxford University Press, Oxford, 1994.

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MANY VOICES

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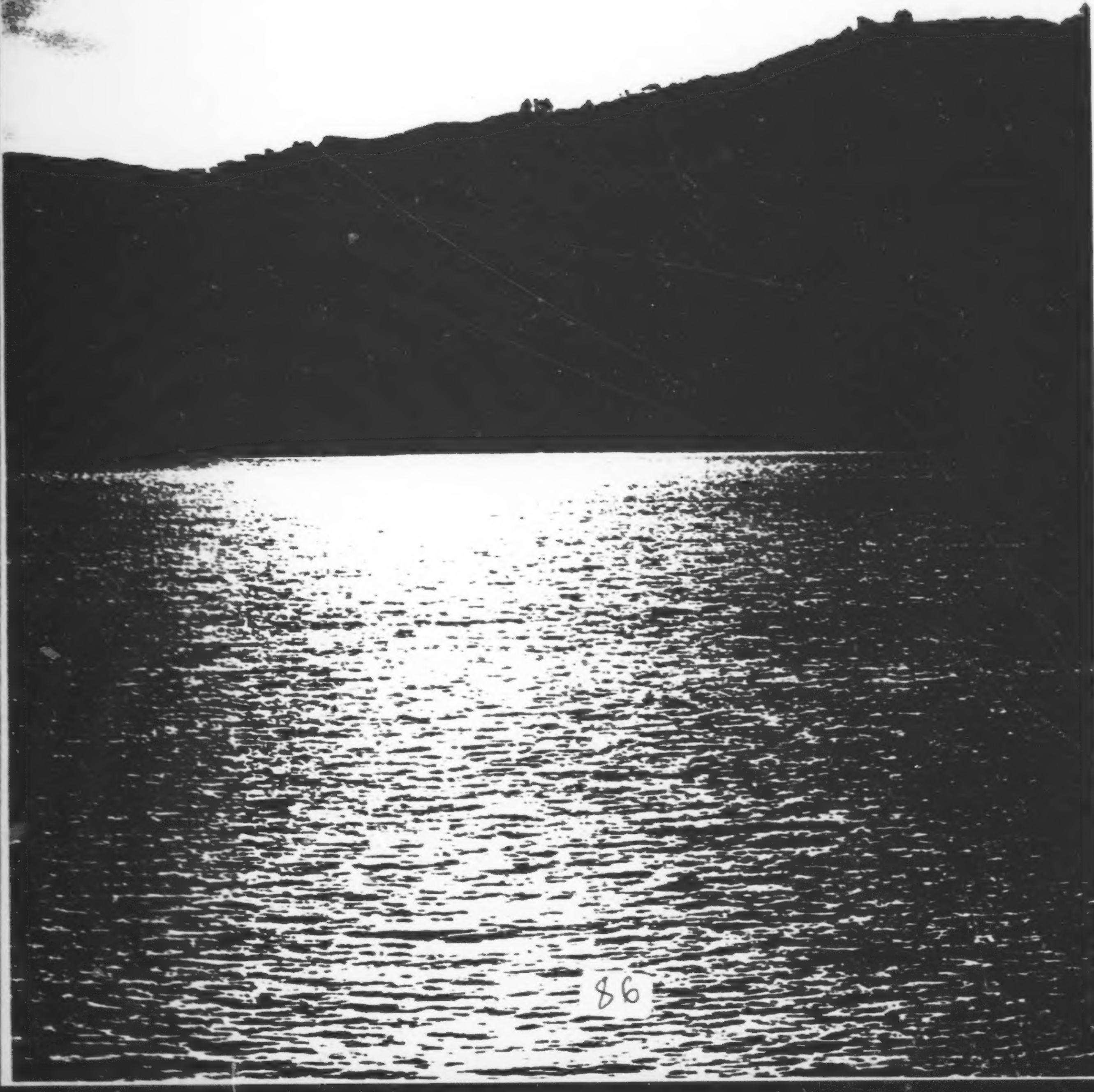
A Journal of New Settlers and
Multicultural Education Issues



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Learning Media, Wellington

Adapt a Rap

by some senior students from Selwyn and Tamaki Colleges, 1994

We've had words on paper and words on card,
Extended sentences stretching out a yard.
Not just the words but all of their parts,
We listened, we remembered, and we held them in our hearts.

Definitions, explanations, classifications too,
Economics and accounting, terms we never knew.
Reading and discussing, writing paragraphs as well,
Poems with long words, and a rhythm you can tell.

Ms Belford, Mrs Jones, and Mrs Brown,
They made us look words up, and they made us write them down.
We talked and we listened and we didn't dare play,
And we did all this in our holiday!

But we are the kids who are going somewhere,
Just look among the famous and we'll be there.
In years to come we'll be right at the top
With bilingual brains that nobody can stop.

We'll be needing all those words and the right things to say
The things we've learned this week will really help us on our way.
To all our fellow students — best of luck in your school
As a bilingual learner you'll be someone really cool.

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Introduction

Tēnā koutou katoa.

Greetings to all of you working with students in the area of teaching English as an additional language. As was pointed out to me by a contributor, English may be the third, fourth, or fifth language learned by many students, so the term English as a second language can be limiting. But whatever the number of languages your students have learned, I hope that this issue of Many Voices proves useful for the work that you do in the classroom.

Developments in curriculum matters have provided the focus for *Many Voices 9*. Ruth Penton's article identifies specific language that is implicit in two of the curriculum statements that students may need to be taught. The report has been cut considerably for publication here but remains lengthy. The benefit it provides to all teachers in identifying language to teach so students can succeed in curriculum areas, and in its emphasis on all teachers as teachers of language, especially where additional language learners are involved, outweighed considerations of space.

Don Long's article is also lengthy, virtually constituting an annotated catalogue for resource materials published by the Ministry of Education in the Samoan language or about Samoan matters. Its inclusion anticipates the need for teachers to know of resources that support strands and levels in the document Samoan in the New Zealand Curriculum. As Don's article makes clear, many schools will have at least one copy of most of these resources, and may order further copies from Learning Media's Distribution Centre. Please check your resource rooms and with other teachers for in-school copies before ordering.

The "rap" that appears in the poem slot was used with a group of senior school students from Selwyn and Tamaki Colleges at the end of an August holiday's course for "Improving Your School English". Christine Jones, who sent it in, suggests that because it is fun, provides good practice for pronunciation, and has a positive ending, other teachers may like to adapt it for use with their senior students.

This issue's piece of writing by a "new" New Zealander breaks with our convention of acknowledging the author wherever possible, but was included because it provides an outstanding first-hand account that calls up many issues that confront immigrant students and their families, and the staff and members of the schools they attend.

Several people responded to last-minute calls for copy from me, providing excellent articles at short notice. Publishing the lengthy articles has prevented the publication of these, but the response was much appreciated. To those people who I have tried to contact but have not coincided with, a heartfelt thank you.

Beth Becker
Editor

ANALYSIS OF THE LANGUAGE CONTENT AND PERSPECTIVES IN THE NATIONAL CURRICULUM STATEMENTS

by Ruth Penton

This extract from a report prepared for the Ministry of Education is reproduced here for the purpose of providing teachers with some idea of the specific language they may need to teach their students, especially those for whom English is an additional language, in order for those students to achieve within the various curriculum areas. In the interests of constraining the length for publication here, only the sections of the report dealing with the science and mathematics curriculum statements are included (the report also looked at the draft social studies and technology documents) and all references and acknowledgments have been left out. These are available from the editor of Many Voices. Note, too, that the need for teacher education was emphasised in the report, but editing has excluded this point. Note that some wording in quotation expresses the sense of the original but is not always an exact quotation from the curriculum statements.

The findings [of this report] prove conclusively that language is central to learning and achievement in all curriculum areas. *The New Zealand Curriculum Framework*, published by Learning Media, Ministry of Education, Wellington, 1993, identified and described the seven learning areas and the eight essential skills which form the basis of curriculum development for New Zealand schools. Over the following years, national curriculum statements have been developed for mathematics, science, English, technology, and social studies, the latter two still being in draft form [when this report was done].

The close relationship between language and learning has always been acknowledged, albeit usually in lip service only. As the national curriculum documents are discussed and implementation planned, the language implications are beginning to be recognised. Communication is one of the essential skills and most of the documents include communication strands within their achievement objectives. However, the extent of the language aspects included in both explicit and implicit references has not yet been analysed fully.

This study was designed to analyse the language content and perspectives in the achievement objectives, the possible learning experiences, and the assessment examples in each of the national curriculum statements in mathematics, science, technology and social studies. The *English in the New Zealand Curriculum* document is not part of this study in that its whole purpose is language development. However, the language strands identified and described in this document are used as the basis for analysing the language aspects in the other curriculum statements. These are:

- oral language (listening and speaking);
- written language (reading and writing);
- visual language (viewing and presenting).

Levels at which these activities are mentioned in the documents are indicated in brackets by the abbreviation "L", followed by the level number.

Mathematics in the New Zealand Curriculum

The importance of language is highlighted in the first paragraphs in the Introduction to *Mathematics in the New Zealand Curriculum*, where it states that mathematics "makes use of specific language" and "provides a means of communication". In fact, "Communicating Mathematical Ideas" is one of the three mathematical processes skills identified as weaving through all the strands. The other named skills, Problem Solving and Developing Logic and Reasoning also include many language skills, such as "posing questions", "classifying and interpreting", using "words and symbols to describe", and "developing arguments".

Achievement objectives listed under "Communicating Mathematical Ideas" require students to "use their own language and mathematical language". This is a clear signal early in the document that students should be exploring and explaining ideas in their own words and gradually developing the specific mathematical terminology as they work through the levels. This recognition that there is a specialised mathematical language is acknowledged throughout the document and indicates to mathematics teachers their responsibility to teach this language as it arises.

Other communication achievement objectives are "devising, negotiating and following sets of instructions", and recording, talking about, and reporting information and results of mathematical explorations. It is interesting to note that "talking about results" is placed at levels 1-3 only, whereas "recording information" and "reporting results" are listed from levels 4-8. It is hoped that this does not mean that oral discussion is not encouraged at the upper levels. In the suggested learning experiences "presenting mathematical ideas and results to others" also shows a progression from "explaining results in words and pictures" (L1-3) to "reporting in formal

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mathematical language" (L5-8).

Language is equally important in the "content" strands. Below is a description and analysis of the language modes described in the suggested learning experiences and sample assessment activities in these strands.

Oral Language

Oral language is particularly important in the early levels, where students are expected to "talk about", "explore", "tell number stories", and "use their own language and mathematical language to explain". Specific types of language used in the mathematical context are identified, with examples for the different levels and strands. For example, in studying Measurement, one achievement objective states students should be able to "describe ... using measurement language" (L1) and later mentions students using "the language of time, growth, change and speed." In other strands, students in levels 1-4 are expected to use the language of comparison, probability, and chance and to describe shapes using "the language of Geometry". The quotation of sample words and phrases for each of these language types means clear guidelines are being set for teachers of mathematics to encourage oral language in exploring concepts and to teach appropriate vocabulary.

At the upper levels, there are fewer examples of activities which ask students to "talk about" ideas but there are many tasks which include oral language. These are both at the stage when students are exploring ideas, when students are asked to "describe", "explain" and "discuss the reasonableness of an answer", and at the end of an investigation where students "report orally", "explain the result", and "present conclusions". Mostly the audience seems to be the class but in one task, where students carry out a practical survey in the local community, they are asked to "make a presentation to the local council" (L8). Usually no set format is suggested for the oral report but there is one example of students collecting data to use in supporting "different sides in a debate" (L6).

Written Language

Reading in mathematics includes the reading of words, symbols, and the many forms of visual displays. The ability to follow instructions and read and interpret word problems is implicit in many of the learning experiences. At the lower levels, specific reading tasks are described, such as "read prices", "follow simple recipes", "read scales", and "read and interpret everyday statements involving time". The direction "read" is seldom included in describing suggested learning experiences above Level 5. However, some of the investigation tasks include quite sophisticated reading skills. Examples from the strand on Statistics are "investigate ways statistical information is presented in the media" by "studying graphs and their accompanying statements" (L5), and "evaluating statistics in technical and financial reports" (L6). At Level 8, students are expected to critically analyse data and interpret statistical reports "to determine the point of view of the author". The ability to critically read such material is a high level reading skill.

Writing tasks are more clearly identified than the reading aspects. At level 1, students "devise sets of instructions" and "write number stories" and, by level 3, tasks include "writing problems", "make statements about", "recording in an organised way", and "create a book of recipes". Planning and carrying out investigations becomes increasingly important in the later levels and often involves written tasks in formulating questions, designing questionnaires, and explaining and presenting results. The reporting of results in written form appears from level 4 onwards and the term "report" seems to be used for any written record of an investigation. Students are asked to "produce", "construct" or "present" a report, sometimes being directed to include data displays, explain results, state conclusions, and make recommendations where appropriate. Students are being assessed on a variety of report writing skills, such as the ability to "report concisely and coherently", "communicate significant features" and "make statements about implications and possible actions".

Although there are many references to students' posing questions, exploring ideas, making conjectures, predicting outcomes, and reflecting on their work there is no indication if this is through oral or written language. There is a possibility that students could be asked to write learning diaries or journals to record their responses and comment on their learning, but this is not specifically mentioned in the document.

Visual Language

The reading, interpreting, and drawing of visual displays of information is important at all levels. At level 1, it is suggested students "draw pictures illustrating ..." and "make charts" and at the next levels students learn to use pictograms, tally charts, graphs, bar charts, histograms and other methods of presenting data. Other tasks in the visual production area are "prepare a poster" (L5), "design a board game" (L5, 7) and "construct models" (L4, 5, 6).

Implications for Mathematics Teachers

The emphasis placed on the achievement objectives concerning communicating mathematical ideas weaves through the document and many opportunities are suggested for students to use their own language and mathematical language in different contexts. As well as these explicit comments on language, there are many suggested learning experiences and sample assessment activities which include oral, written, and visual language.

At the lower levels, language aspects are fairly clearly explained, with examples given of the kind of language teachers can be promoting as students explore mathematical ideas. Sometimes students, although they may be able to demonstrate their understanding, will not have the language tools to describe and explain mathematical ideas, either because of the developmental level of their language or because their first language is not English. Teachers need to actively encourage students to develop their language in this context so that they can express their ideas. Therefore, teachers need to be very clear about appropriate language expected at the various levels and what is meant by such phrases as "the language of time, growth and change" and "the language of Geometry".

At the later levels, language use is not spelled out so clearly but is implicit in many of the possible learning and assessment experiences described. Analysis of the data demonstrates a real shift from the emphasis on oral language at levels 1-4 to a predominance of written language tasks at the later levels. This may seem a natural progression but could be interpreted as meaning that oral discussion is not so important to older students as a way of clarifying and refining ideas. If such a misconception exists, this issue would need to be addressed through teacher education.

The greater emphasis on investigations and word problems in this curriculum statement means students may need help to develop specific reading skills. If mathematics teachers do not have a language background, they may need guidance and suggestions for appropriate teaching strategies. Learning about reading approaches, such as "shared" reading, "reciprocal" reading and "Three Level Guides", could give them strategies to help their students "unpack" the text before they try to solve problems.

As the data on written language shows, the writing of reports is a task which is suggested repeatedly from level 4 above. There are specific language features and format for reports for different purposes, which both students and teachers need to understand. Mathematics teachers may need to clarify their understanding of the "report" genre and their expectations of students in the various report writing tasks.

Historically, mathematics has not always been regarded as a language-oriented subject, especially by secondary teachers. This curriculum document, with its emphasis on problem-solving and real-life mathematical contexts, brings language into a central position. [Mathematics teachers] will need to develop the knowledge and skills to integrate language processes into their teaching and be able to support their students as they use language as a tool in their learning of mathematics.

Science in the New Zealand Curriculum

Language plays a central role in the learning and teaching of science. The achievement objectives in the national *Science in the New Zealand Curriculum* document reflect this. An examination of the language-related activities described in the possible learning experiences and the assessment examples demonstrates the extent of the explicit and implicit expectations regarding both teachers' and students' knowledge about language. When activities such as investigating, testing, clarifying, questioning, predicting, planning, collecting and recording data, and making inferences and conclusions are described, language is inevitably involved. Having the appropriate language tools to engage fully in all these activities and learning contexts is vital for achievement in science.

The more explicit language aspects mentioned in the document, both in the learning strands and the section on Communication in the essential learning skills, are described and analysed in the following sections.

Oral Language

Oral language (speaking and listening) is an important part of the learning experiences and assessment examples in this document, especially at the lower achievement levels. Many examples in levels 1 and 2 describe students "talking" to each other and in groups, "expressing", "discussing" and "clarifying" ideas, "listening" to others, to experts and to stories, "preparing questions", "asking adults", "making predictions", "describing" or "explaining" what happens or how to do something. At the next levels, students continue these talking and listening tasks but are expected to go further. For example, they are asked not only to prepare questions but actually to interview an expert and, as well as discussing a topic in a group, there is an expectation that they sometimes report to the class. There are also several mentions at levels 3 and 4 of "debating" a topic, which suggests a more prepared and structured discussion. Role play is introduced as an activity, combining both oral and visual language.

At levels 5 and 6, students are expected to "communicate ideas clearly" as they give talks. Individual and group reports on investigations gradually become more demanding in the presentation skills required. "Holding a debate" or "debating a topic or statement" are common tasks in the different strands, suggesting the formal presentation of differing viewpoints. By levels 7 and 8, students are being assessed on the ability to "critically evaluate" ideas and present information "in an interesting way" in their oral reports and debates. The term "seminar" is now used to describe some of the oral presentations and this implies a more formal presentation accompanied by written and visual resources.

Written Language

Reading and writing activities are the language aspects mentioned most in *Science in the New Zealand Curriculum*. Reading tasks are often implicit in such activities as "find out about" or "carry out an investigation" or "research". In fact, these activities involve a range of reading skills, from locating appropriate resources and identifying relevant sections, comprehending and processing information, to summarising and note-making, analysing, and organising material.

At levels 1 and 2, learning experiences include "read a book about" or "share a big book". By levels 3 and 4, students are already expected to have the reading processing and note-making skills to "research the history" or "read and summarise". At levels 5 and 6, researching a topic includes locating relevant information (for example, from communities, library catalogues, computers) and using information-processing techniques. Interpreting and critically evaluating information becomes more significant at the top two levels. Specific types of text are mentioned, such as "reading articles from science magazines", "summarise and critically analyse media reports", "accessing and interpreting literature" and "critically assess when reviewing science items presented in the popular media". These tasks obviously involve higher level reading skills and the ability to handle different types of scientific text.

In comparison with the implicit reading skills required in the learning experiences and assessment examples, suggested writing tasks are much more clearly explained. Naturally, at the lower levels these are fairly simple, for example, "record findings" , "write simple sentences about", "label a diagram", or "write a caption". Yet some tasks require an understanding of specific language features and conventions, for instance, "write directions for" (L2), "compile a list of instructions" (L3), and "compose a rap, chant or jingle" (L3). There are expectations that students understand different ways of presenting facts, for example, "construct a concept map" (L3), "present a simple report", and write for a specific audience, that is, "write a report for a local newspaper" (L3).

By level 4, students' writing activities expand to such tasks as "write a letter to the editor", "research and write an article for a newspaper", "write a letter to the local council" and "construct a big book to share with a junior class". These are more sophisticated writing tasks, presuming an understanding of different text types and appropriate writing styles for different audiences and purposes. At the upper levels, students are expected to write reports "showing skills at gathering information" (L6), "ability to critically analyse information" (L6), and "ability in collecting, analysing and evaluating appropriate information and presenting a considered argument" (L7). Other types of written text include a "consumer report" (L6), "scientific article" (L7), and the preparation of a "submission for a local government hearing" (L8). The term "essay" appears at level 8 in the context of researching a topic and presenting a logical argument.

Visual Language

Visual language combines verbal and visual elements and includes viewing and presenting. Observing is a key process in many science investigations. At levels 1 and 2, students "observe the effect", "identify", look at what happens "and are expected to record, describe and monitor" as they observe. They view, select, and compare pictures and photographs on a topic. On the production side, tasks include drawing pictures and making posters, charts, or wall displays. At levels 3 and 4 students draw diagrams, flow charts, charts, and time lines, as well as observational drawings. Viewing videos is a suggested learning experience and on the production side there is, "making a video clip" and "developing a video to show at a parents' evening".

Students at the higher levels continue to draw and interpret various visual displays of information and integrate verbal and visual features in the production of posters, display boards, and models. "Photographing" (L5) and "using video" (L6) to observe and monitor changes as part of scientific investigations are listed as possible learning experiences. Students are also asked to "create a drama" (L8) and present and view role plays to highlight issues (L7).

Implications for Science Teachers

This data demonstrates the extent of the language aspects in *Science in the New Zealand Curriculum*. The learning experiences and assessment examples use language processes and skills extensively throughout the levels. Although it is generally accepted that there is a specialised vocabulary of science, there is no specific mention of this in the document. As students explore and clarify their ideas about the world around them, it is presumed they gradually develop the relevant science vocabulary. But science teachers do need to provide opportunities for this to happen and explicitly teach this specialised vocabulary as required.

In the **oral language** area, students are expected to use their communication skills in a wide range of contexts, for example, discussing ideas, interviewing, debating topics, presenting oral reports and seminars, and dramatising issues. There can be no assumptions by teachers that students have the essential skills for these activities. For example, debating is an oral language activity that contains elements of preparedness and procedure — research, argument, protocol and formal procedure — that both students and teachers need to understand.

In the area of **written language**, there are even higher expectations made of science teachers. Different levels of reading skills are implicit in the tasks outlined and the range of reading materials require a variety of reading approaches. Teachers need to have the ability to select appropriate reading material and support students as they develop the necessary reading strategies to cope successfully with the different text types. For example, reading scientific articles and reports requires specific reading strategies and knowledge of scientific language and genre conventions.

The writing tasks given as examples throughout the document require students to have the ability not only to express themselves clearly in writing, but to write for specific purposes and audiences. It is not always clear in the assessment examples whether teachers are expected to assess students' ability to write appropriately or merely assess understanding and recall of content knowledge. However, the "Developing Scientific Skills and Attitudes" integrating strand clearly states in the achievement objectives for Reporting that students are expected to present reports "in ways and forms appropriate to nominated audiences". This means that science teachers need to check students' ability to write appropriately for the various writing tasks and assess the finished products, taking these factors into account.

This raises many questions. Will students have the knowledge and skills to "write a report for a local newspaper (L3), or "write a letter to the editor" (L4), "write a scientific article", or "prepare a submission for a local government hearing" (L 8) without teacher explanation and guidance? Do science teachers have a clear understanding of the language features, format, and writing style required in each text type/genre so that they can provide this guidance and assess the finished products? Is there an agreed understanding of what constitutes a "report" and how the various types of report (for example, laboratory report, newspaper report, research report, report to the New Zealand Science Teachers' Journal) differ in format and style?

In the area of **visual language**, similar questions arise. How will the science teacher assess the posters, models, wall displays, collages, and mobiles being presented? Has this teacher the technical knowledge and skills needed to help students produce videos and photographs, audio-tape interviews, analyse different media reports, and create dramas?

Conclusion

This language analysis of *Science in the New Zealand Curriculum* supports the view that science teachers, like all teachers, are indeed language teachers. Their students will need to effectively use a wide range of language skills as they learn in science. Teachers cannot assume that their students have these essential skills and must therefore know how to judge their competence in these areas and, when necessary, teach them the skills.

General Comments Across the Curriculum Statements

The analyses of the language aspects in the [two] national curriculum statements and [two draft] documents studied show some general trends across the different learning areas.

In the oral, written, and visual language activities, there seems to be an emphasis on the productive rather than the receptive modes. The oral language references are mainly activities involving students talking, discussing, and orally presenting. Listening, however, is rarely mentioned. Clearly, discussion activities consist of both talking and listening, but the fact that listening is not explicitly mentioned means these skills are probably not highlighted nor assessed. Yet students spend a great deal of their school life listening, and the ability to listen actively and critically is a crucial skill.

Similarly, reading as a separate activity gains only occasional mention, although it is implicit in many learning experiences, especially those involving research. The ability to read for meaning, process information effectively, and critically evaluate written text is vital for all learning areas, both in and beyond school. The major focus on writing, especially in assessment examples, shows a preoccupation with having written products to assess understanding. Also, there seems little understanding of the connections between reading and writing and the fact that students learn to write text by reading and discussing appropriate models.

In the visual language area, there is also an emphasis on the presentation modes as students are asked to produce role plays, visual displays, radio programmes, videos, and a range of other multi-media presentations. It is good to see suggestions for assessing students' knowledge and understanding through modes other than writing, but it does place high expectations on students and teachers.

One reason for this general focus on the productive rather than the receptive language modes may be that they may appear easier to assess. However, there is a danger here that the important role of the processing steps may not be recognised. Students may not be given the learning activities, which could include the listening, reading, and viewing modes, to clarify and evaluate ideas before being expected to produce a final product.

Another assessment issue is whether teachers in these various curriculum areas have themselves the knowledge and skills to teach and assess these language-based tasks. There may be an assumption that, as subject teachers, they can focus only on the content and not the language processess and communication medium being used. The question arises as to whether understanding can be assessed without implicitly assessing the vehicle of communication. In talking with teachers, both primary and secondary, about this issue there is general agreement that the presentation mode **is** being assessed, but often with little understanding of appropriate criteria. This is especially true for the presentation activities which expect students to present information in all language modes for a wide range of purposes and a variety of audiences.

Conclusions

Students

For students, the language expectations inherent in so many of the suggested learning activities mean they need expert guidance, practice, and useful feedback. They cannot be expected to transfer skills they may have learned in their English or language programmes into other curriculum areas without explicit links being made by teachers who understand the processes and are aware of the specific language demands of their subjects. There is also the potential difficulty, for students who move from one subject teacher to another, that they will be confused by different interpretations and expectations in language-based tasks.

Language can be a barrier to learning for many students. Some may lack the experiential background and others will simply not have developed the required language skills. Students from non-English-speaking backgrounds have particular difficulty. They may have the content knowledge and understanding but be unable to communicate these effectively in English. All students should be given the support and guidance they need to develop the necessary language skills to learn effectively in each curriculum area.

Teachers

Teachers in all curriculum areas need to acknowledge the fact that they are language teachers and that many of the learning experiences they provide for their students are essentially language based. Expectations that students already have the required language skills cannot be assumed. Therefore, teachers in all curriculum areas need to be able to ascertain students' prior knowledge and skills for the language activity being undertaken, and use interventionist teaching tactics where necessary. Teachers in primary schools have the background and training to understand language development. They are able to make links between language and the other curriculum areas because they usually teach their students the whole range of learning areas. They can plan integrated programmes so that they can teach language skills as they work with students on a science, mathematics, social studies, or technology topic. However, in talking with primary teachers involved in teacher development programmes for implementing the curriculum, several issues were mentioned. There has been a tendency in the past for primary teachers to place so much emphasis on language activities that achievement objectives for the other curricula may not be sufficiently addressed. Now that the focus is being placed more on achievement objectives in the specific curriculum areas, related language activities may not have the same predominance. It is to be hoped that this slight change in emphasis does not remove the close link with language development and the opportunity to integrate programmes. This is especially true in schools where, at upper primary levels (for example, intermediate schools), specialist teachers are being placed in areas such as science and technology. This can mean that students see these subjects in isolation and are not encouraged to transfer language skills. Co-operative planning will therefore be needed.

Another point for primary teachers is the widening of the language knowledge and skills their students will need for the new curriculum initiatives. Many of the language-based learning experiences quoted in the analyses of the documents show that students from level 3 onwards are expected to have skills in information processing and production, as well as proficiency in using different communication media. Primary teachers will need to plan carefully how they are going to teach and assess these skills and may need guidance to do this.

In secondary schools, the problems associated with subject specialisation are much more obvious. Most secondary teachers, especially those trained more than five years ago, have little knowledge and training in language areas. The new curriculum statements require understanding of language processes and the integration of language skills in the teaching of content. Opportunities for teachers to develop strategies in these areas, both in subject specific groups and cross-curricular contexts, are vital for successful implementation of the new curriculum initiatives.

The role of English teachers in secondary schools is important here. They have the major responsibility for teaching language, but should also be aware of the language activities and skills being expected in other curriculum areas. With this knowledge, they can make appropriate links and use language examples from other subjects, for example, in their studies of text. Their expertise will be invaluable for teachers in other curriculum areas, as they come to grips with the language aspects in the new curriculum statements.

Teacher Education

A cross-curricular approach is valuable for making links between the various curriculum statements. Teachers need to have the opportunity to discuss cross-curricular concerns and develop common policies and approaches. The centrality of language in all the curriculum statements provides an ideal focus to begin discussions.

For example, all the curriculum statements mention the writing of "reports", but it seems, from the descriptions and contexts of these references, that the term is used for a variety of written tasks with very different purposes and formats. A useful solution, to avoid student confusion and clarify expectations, would be for a group of cross-curricular teachers to decide on a basic "report" format with consistent layout and text features. Teachers can then work from the agreed format to explain to students any adaptations and modifications required for specific reports in their particular disciplines.

Schools

Principals, management teams, and boards of trustees have responsibilities in recognising the importance of language in learning. The development of a school language policy is an essential beginning, which would bring interested groups together to discuss language issues, decide on policy, and prepare a plan of action. Such a policy would address issues, such as language across the curriculum, links between *English in the New Zealand Curriculum* and the other curriculum documents, as well as the specific needs of groups of students, for example, the students from non-English-speaking backgrounds. School-based teacher development could then be effectively planned and resourced to support these identified school needs.

This report confirms that students learn through and in language. It is the responsibility of all educationalists to commit themselves to initiatives which promote more effective learning through language, especially for students for whom English is an additional language.

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Samoan Resources for the New Zealand Curriculum

by Don Long

Resources in the Samoan language were published by the New Zealand Department of Education between 1947 and 1989. Since 1989, Learning Media has published resources in the Samoan language for the New Zealand Ministry of Education.

Each year, five books and an audio cassette are published in Samoan for the New Zealand Ministry of Education by Learning Media. These are distributed free on request to New Zealand schools and preschools. They are published as part of the Ministry's Tupu series. Tupu books and cassettes come with notes for teachers that are published in English. They usually contain an English translation of the story, together with suggestions for how teachers might use the resource to support the New Zealand Curriculum Framework.

Ta'iala mo le Gagana Samoa i Niu Sila

The New Zealand Curriculum Framework (published by Learning Media, Ministry of Education, Wellington in 1993) on page 10 states :

> Students whose mother tongue is a Pacific Islands language ... will have the opportunity to develop ... their own language as an integral part of their schooling.
>
> All students benefit from learning another language ... Students will be able to choose from a range of Pacific ... languages ...

In 1994, the Ministry sent schools and preschools a draft curriculum statement for the teaching of Samoan. This year, the Ministry is sending the final curriculum statement for teaching the Samoan language: *Samoan in the New Zealand Curriculum* (English-language version) and *Ta'iala mo le Gagana Samoa i Niu Sila* (Samoan-language version).

Samoan Resources Across the New Zealand Curriculum Framework

Samoan-language resources can be used to support more than the teaching of Samoan in the classroom. *The New Zealand Curriculum Framework* on page 10 states:

> For most students, the curriculum will be taught in English, for some, it will be taught in … a Pacific Islands … language.

From time to time, Learning Media publishes for the Ministry one-off resources in Samoan to support particular curriculum statements. Recent examples include two anthologies of writing by Samoan writers that were first published in English in the School Journal (Tala Tusia 1 and 2), two picture packs (*Kirikiti: Fa'asāmoa i Niu Sila* and *'O le Pui'āiga o Motu i Niu Sila*), and an audio cassette of Samoan songs (*'O Pese mo Lape*).

For the Ministry, Learning Media continues to publish work by Samoan writers in the Tupu series, the School Journal, Kiwi Kidsongs, and Ngā Kōrero, as well as in other resources in English, New Zealand Māori, Cook Islands Māori, Tongan, Tokelauan, and Niuean.

This article offers a guide to the New Zealand Ministry of Education's Samoan-language resources only, with their English versions or translations.

New Samoan-language resources appear at the rate of approximately one every two months. These are advertised in *Resource Link*, which appears in the mid-month *Education Gazette*. Notices in *Resource Link*, information in the teachers' notes, and listings in the *Ministry of Education 1995-96 Catalogue* (sent to schools in 1995) are places to look for information about how Samoan resources can be used to support the New Zealand curriculum. It is hoped that by bringing this scattered information together in this article, it will be easier for teachers to see how they might use the Ministry's Samoan-language resources to implement the requirements of the New Zealand Curriculum Framework.

If you find the information gathered in this article useful, please let the author know. We would also like to hear from you if you have identified for a resource a curriculum application that has not been mentioned here.

Suggested Reading Ages

The suggested reading ages are provisional only. If you disagree with those indicated, please let us know.

It is particularly hard to specify reading ages for Samoan resources currently in use in New Zealand schools, because the same resource may be used with different learners at different levels. For example, a book at an easy reading level might be read to children in preschools, used with younger children learning how to read in a bilingual reading programme in a primary school, and used by secondary school students in an introductory Samoan language class.

Recognising this difficulty, what follows is a list of resources for primary schools. These are, however, also suitable to read to very young children in ā'oga 'āmata. Next comes a list of resources secondary schools might find especially useful for additional-language learners of Samoan — students who sometimes come to the learning of Samoan for the first time at intermediate or secondary school. These combine easier reading levels with topics and illustrations that are likely to appeal to older students. Reading levels follow the eight levels given for schools in *Samoan in the New Zealand Curriculum* and *Ta'iala mo le Gagana Samoa i Niu Sila*.

Samoan-language Resources

This is a complete list of all the Samoan-language resources published by Learning Media for the Ministry of Education.

After each title is a brief description, reading levels that follow the eight levels given for schools in *Samoan in the New Zealand Curriculum*, and an item number. Use the item numbers when ordering copies from Learning Media. More information about each title can be found in the *1995-96 Ministry of Education Catalogue*. The teachers' notes (which are in English unless otherwise indicated) follow, with their item numbers. Information is then given about where you can find an English version or translation, and whether there is an audio cassette version. For the purposes of this list, visual resources (like picture packs), which may have been produced for different purposes, are considered to be Samoan-language resources. All the resources are for children and students, unless otherwise indicated.

Tupu Series Resources in Samoan

The following Samoan resources currently form part of the Tupu series. The English versions are available in a variety of Ministry of Education publications. All of the English versions are available on free issue to schools. Some are also available to ā'oga 'āmata and other early childhood centres. While Samoan resources in the Tupu series are free on request to schools and preschools, entitlements to free copies of English versions vary. For more details see the Ministry of Education's catalogue. The resources are listed in order of their reading levels.

'O le Maile (Samoan translation of a Māori book about a naughty dog — reading level 1) 05577
Notes for Teachers 91114

Sāuni mo le Āiga (about starting school in Western Samoa — reading level 1) 93280
Notes for Teachers 93279
Ready for School (Tupu English version) 93278
Sāuni mo le Ā'oga is available on *'O le Afā ma Isi Tala Pupu'u* (audio cassette) 94258

'O Lo'u Paopao (Samoan translation of a Tokelauan book in which a boy tells us about an outrigger canoe — reading level 1) 02797
Notes for Teachers 90110
My Canoe (Tupu English version) 02794

'O le Afā (about a girl and her grandma during a cyclone in Western Samoa — reading level 1) 94107
Notes for Teachers 94108 (includes an English translation)
'O le Afā ma isi Tala Pupu'u (audio cassette) 94258

'O Lo'u Tinā (Samoan translation of a Māori book about a boy's mother — reading level 1) 91227
Notes for Teachers 91229 (includes an English translation)
'O Lo'u Tinā (audio cassette) 92382

'O Lo'u Tamā (Samoan translation of a Māori book about a girl's father — reading level 1) 92331
Notes for Teachers 92412 (includes an English translation)
'O Lo'u Tamā (audio cassette) 92382

'O Fīgota Mai le Sami (Samoan translation of a Māori book about an old man going fishing on a rocky coast — reading levels 1-2) 93227
Notes for Teachers 93229 (includes an English translation)

Su'i se 'Ula mo Tinā (about a Samoan girl in New Zealand who makes an 'ula for her mother to wear at the kirikiti — reading levels 1-2) 94253
Notes for Teachers 94254
Su'i se 'Ula mo Tinā is available on *'O le Afā ma isi Tala Pupu'u* (audio cassette) 94258

'O le 'Ofu o Ane (about a Samoan girl in New Zealand who gets her white dress muddy just before it's time to go to church — reading level 1-2) 93245
Notes for Teachers 93250 (includes an English translation)
'O le 'Ofu o Ane is available on *'O le Afā ma Isi Tala Pupu'u* (audio cassette) 94258

'O le Tulituli (Samoan translation of a Tokelauan book about a method of reef fishing — reading level 1-2) 91199
Notes for Teachers 91101
'O le Tulituli is available on *Itu'iga Faiva 'Ese'ese* (audio cassette) 94221

Savali i Le 'Āiga i le Afā (about four girls walking home from school in the rain in a New Zealand city, by Samoan and Cook Islands Māori co-authors — reading levels 1-2) 05771
Notes for Teachers 05766 (includes an English translation)

'O le Nofoaga Saogalemū (Samoan translation of a Tokelauan book about a hen searching through the village for a safe place for her nest — reading levels 1-2) 92283
Notes for Teachers 92354
The Safe Place (Ready to Ready English version) 92297

'O Fa'amalu ma Aitu (Samoan translation of a Cook Islands story from Ma'uke about umbrellas and ghosts — reading levels 1-2) 05781
Notes for Teachers 05783 (includes an English translation)

'Ua Pese Fasi ma 'o le I'a a Fasi (collection of two stories about a Samoan boy living in a New Zealand city — reading levels 2-3) 02680
Notes for Teachers 90115
Fasi Sings and Fasi's Fish (Ready to Read English version) 04026

Pālusami (about a Samoan boy in New Zealand who makes pālusami with his mother — reading levels 2-3) 02764
Pālusami (Samoan cassette) 92356
Notes for Teachers 90114 (includes an English translation)

"Tufa, Fafa A'u" (Samoan translation of a Tokelauan book about a boy and his mother during a famine — reading levels 2-3) 02807
Notes for Teachers 90156 (includes an English translation)

Auoi! Auē! (Samoan translation of a Fijian non-fiction book about a reef heron — reading levels 2-3) 93239
Notes for Teachers 93237
Aue! (Tupu English version) 93236

'O Lō Mātou Fale i Tafatafa o le Lotoā Tausi Manu (about a Samoan family living near Wellington's zoo — reading levels 2-3) 93267
Notes for Teachers 93264 (includes an English translation)

'O le Tupu o Uga (Samoan translation of a Tokelauan book about a coconut crab who wants to be the king of all the crabs — reading levels 2-3) 02799
Notes for Teachers 90153 (includes an English translation)

'O le Isumu ma le Fe'e (Samoan translation of a traditional Tuvaluan story about the rat and the octopus — reading levels 2-3) 02775
Notes for Teachers 90152
The Rat and the Octopus (Tupu English version) 02777

Pusi (Samoan translation of a Māori book about a cat which follows a girl to her bilingual school — reading levels 2-3) 91223
Notes for Teachers 91225 (includes an English translation)

'O le Tufatufaina o Lō Mā Faiva ma Tamā (about a Samoan boy who goes fishing with his father off Petone wharf, then shares his catch with other members of the community on the way home — reading levels 2-3) 93282
Notes for Teachers 93270 (includes an English translation)
'O le Tufatufaina o Lō Mā Faiva ma Tamā is available on *Itu'iga Faiva 'ese'ese* (audio cassette) 94221

'O Fea e Ō iai Laumei Pepe? (Samoan translation of a Tongan story about a girl who sees baby turtles hatching — reading levels 2-3) 05765
Notes for Teachers 05757
English version available as *Where Do Baby Turtles Go?* (audio cassette) 95124

'O 'Aiani ma le Māsoā Aitu (Samoan translation of a book about a Niuean girl from Auckland who learns how to make māsoā while in Niue during a family visit — reading levels 2-3) 94268
Notes for Teachers 94273
English version available as *Aiani and the Pia Ghost* (audio cassette) 94293

'O Venise ma le Tama'i Leitiō Mūmū (Samoan translation of a book about a Niuean girl in New Zealand who gets a radio for her birthday — reading levels 2-3) 05784
Notes for Teachers 05780
Venise and the Little Red Radio (My Feelings English version) 02877

Eseta i Nukunonu (Samoan translation of a Tokelauan non-fiction book about how Easter is celebrated on Nukunonu — reading levels 2-3) 05966
Notes for Teachers 02959 (includes an English translation)

Lēiloa (Samoan translation of a book about a Tokelauan girl lost in Petone — reading levels 2-3) 92277
Notes for Teachers 92268 (includes an English translation)

'O le Tapu'eina o Uū (Samoan translation of a book about a Niuean girl from Auckland who goes back to Niue with her family for a visit and learns how to catch coconut crabs — reading levels 2-3) 92422
Notes for Teachers 92243 (includes an English translation)

Tigilau ma Sina (Samoan translation of a Tokelauan book which tells a fāgogo about Tigilau and Sina — reading levels 3-4) 02798
Notes for Teachers 90109 (includes an English translation)

Mana'oga e Le'i Fuafuaina (Samoan translation of a book about a Tongan girl in Palmerston North who gets to name her cousin — reading levels 3-4 — currently at press) 02976
Notes for Teachers 02953 (includes an English translation, also at press)

'O se Pō Māninoa (Samoan translation of a Pukapukan book about a girl who goes to the lagoon's edge late at night — reading levels 3-4) 02762
Notes for Teachers 90118
A Quiet Night (Tupu English version) 02760

'O le Aso Lotu a Tamaiti (a book about a Samoan family in New Zealand on White Sunday — reading levels 3-4) 05744
Notes for Teachers 05740 (includes an English translation)

'O Se 'le Ufi Moega mo Kiri (Samoan translation of a story about a girl in New Zealand whose grandmother in the Cook Islands dies — reading levels 3-4) 91278
Notes for Teachers 91249

A Quilt for Kiri (Ready to Read English version) 91232

'O le Taimi o le Palolo (Samoan poem about catching palolo — reading levels 3-4) 94193
Notes for Teachers 94194
English version is in the *School Journal* Part 2, Number 3, 1994 and on *Palolo Time* (audio cassette) 94256
'O le Taimi o le Palolo is available on *Itu'āiga Faiva 'Ese'ese* (audio cassette) 94221

'O Tuā'oi o Malia (collection of two stories about a Samoan girl living in a New Zealand city — reading levels 3-5) 94147
Notes for Teachers 94148
English versions are in the *School Journal* Part 1, Number 1, 1983 and 1994

'O Mamanu o le Siapo (non-fiction, about siapo designs and how to make them in the classroom, currently at press — reading levels 4-6) 02947
Notes for Teachers 02945 (English translation of *'O Mamanu o le Siapo* in poster form, also at press)

'O le Va'a Fou (Samoan translation of a Pukapukan story about trying out a new outrigger canoe — reading levels 5-6) 94179
Notes for Teachers 94176
English version is in the *School Journal* Part 3, Number 2, 1994

'O le Fāgogo ia Sina ma le Tuna (Samoan play about Sina and the Tuna, illustrated as it might be performed in a New Zealand intermediate or secondary school — reading levels 5-6) 05772
Notes for Teachers 05775
'O le Fāgogo ia Sina ma le Tuna (audio cassette) 95171

'Ua Tu'ua Toatasi Au (Samoan translation from a Tokelauan autobiography, in which the son of Tokelauan missionaries in Papua New Guinea becomes lost in the jungle — reading levels 7-8) 05759
Notes for Teachers 05749
English version available as *Left On My Own* (audio cassette) 95131

I Tua atu o le Tafatafa'ilagi (Samoan translation of a Pukapukan story about a boy and his father lost at sea near Pukapuka — reading levels 7-8) 05752
Notes for Teachers 05751 (includes an English translation)

Other Resources

The following resources are not part of the *Tupu* series. Most are available on free issue to schools, ā'oga 'āmata, and other early childhood centres needing Samoan resources, but entitlements vary. Details are given in the Ministry of Education's catalogue. Once again, they are in approximate order of reading difficulty.

'O le Pui'āiga o Motu i Niu Sila (picture pack which includes notes for teachers in both Samoan and English, the pictures illustrating aspects of fa'asāmoa which feature in the lives of a Samoan family living in Auckland) 94217

Ceremonies and Celebrations (a picture pack that includes a picture of Samoan people celebrating White Sunday at church, with notes for teachers in English) 94139

Fruit Market (a picture of a Samoan mother shopping with young children in a New Zealand city) 85201

Families (a picture pack that includes a Samoan family) 02964

Kirikiti: 'O le Ta'aloga mo Tagata 'Uma (Samoan non-fiction book about kirikiti in New Zealand — reading levels 4-6) 91177
Kirikiti: Notes for Teachers 91178
Kirikiti: A Game for Everyone (English version) 91176
'O Pese mo Lape: Samoan Kirikiti Songs (audio cassette) 91140
Kirikiti: Fa'asāmoa i Niu Sila (picture pack which highlights aspects of fa'asāmoa featured in *Kirikiti: 'O le Ta'aloga mo Tagata 'Uma*) 91143

Tala Tusia 1 (Samoan translations and original versions of stories by Samoan writers that first appeared in Parts 2 and 3 of the School Journal — reading levels 6-8) 94207
Tala Tusia 2 (Samoan translations and original versions of stories by Samoan writers that first appeared in the Part 4 School Journal — reading levels 6-8) 94208
Notes for Teachers 94211 — the English versions were first published in the *School Journal* Part 4 Number 3 1989, Part 4 Numbers 1 and 3 1986, Part 4 Number 1 1985, Part 4 Number 2 1984, Part 4 Summer 1961, Part 3 Number 2 1980, Part 3 Number 3 1983, Part 2 Number 3 1988, Part 3 Number 1 1991, Part 3 Number 1 1986, Part 1 Number 3 1984, and Part 3 Winter 1962. More details are given in the *Notes for Teachers* and on the inside back covers of the two

collections. For other work by Samoan writers written in English, published for children in the School Journal, see the *School Journal Catalogue* (published for the Ministry of Education by Learning Media, 1996).

Tala mai le Pasifika (collection of four stories from Tonga, Fiji, Samoa, and Bora Bora — reading levels 6-8) 04192
Spirit of the Reefs (English version) 04197

Fatu Feu'u (kit about a Samoan artist in Auckland that includes colour slides, a video in English by Samoan film-maker Justine Simei-Barton, and notes for teachers and students that are also in English — English reading levels 6-8) 92202

New Zealand Writers 2 (a poster set that includes a poster about Albert Wendt, a Samoan writer who lives in Auckland, with notes on the poster in English — English reading levels 6-8) 89158

Samoan in the New Zealand Curriculum (the curriculum statement in English) 02962 (at press)
Ta'iala mo le Gagana Samoa i Niu Sila (the curriculum statement in Samoan) 02963 (at press)

The Curriculum Framework

The New Zealand Curriculum Framework identified seven essential learning areas: language and languages, mathematics, science, technology, social studies, the arts, and health and physical well-being. For subjects where a curriculum statement is still in preparation, the suggestions are tentative. A few additional resources that include Samoan material have also been listed.

Samoan Resources for Use with *Samoan in the New Zealand Curriculum*

The curriculum statements for Samoan provide an early childhood level that relates closely to *Te Whāriki* (the Ministry of Education's draft guiding document for early childhood settings), then eight levels for learning Samoan at school.

Resources for Ā'oga 'Āmata

The following books are suitable to read to children in ā'oga 'āmata. Staff and children could listen together to the audio cassettes. Pictures from the picture packs could form the basis for discussions with children.

'Ula Pese Fasi ma 'o le I'a a Fasi 02680
Pālusami 02764
Pālusami (audio cassette) 92356
'O se Pō Māninoa 02762
'O le Tupu o Uga 02799
'O Lo'u Paopao 02797
'O le Isumu ma le Fe'e 02775
'O le Maile 05577
Pusi 91223
'O Lo'u Tinā 91227
'O Lo'u Tamā 92331
'O Lo'u Tinā/'O Lo'u Tamā (audio cassette) 92382
Lēiloa 92277
'O le Tapu'eina o Uū 92422
'O le Nofoaga Saogalemū 92283
'O Fīgota Mai le Sami 93227
'O le 'Ofu o Ane 93245
Auoi! Auē! 93239
'O Lō Mātou Fale i Tafatafa o le Lotoā Tausi Manu 93267
Sāuni mo le A'oga 93280
'O le Tufatufaina o Lō Mā Faiva ma Tamā 93282
Itu'iga Faiva 'Ese'ese (audio cassette) 94221
'O le Afā 94107
'O le Afā ma isi Tala Pupu'u (audio cassette) 94258
Su'i se 'Ula mo Tinā 94253
Savali i Le 'Aiga i le Afā 05771
'O Fea e Ō iai Laumei Pepe? 05765
'O Venise ma le Tama'i Leitiō Mūmū (05784
'O Fa'amalu ma Aitu 05781
Eseta i Nukunonu 05966
Kirikiti: Fa'asāmoa i Niu Sila (picture pack) 91143
'O le Pui'āiga o Motu i Niu Sila (picture pack) 94217
Ceremonies and Celebrations (the picture about White Sunday) 94139
Fruit Market (the picture of a Samoan mother shopping with young children) 85201
Our Place (the picture of Samoan families with young children at church) 88135
Families (the pictures of the Samoan family with young children) 02964

Resources for Students Learning Samoan for the First Time at Intermediate or Secondary School

The following resources combine easier reading levels with topics which might especially interest students in intermediate and secondary schools. Their illustrations show characters from these older age groups, and largely avoid illustrations of younger children.

- Introductory reading difficulty levels:

Tigilau ma Sina 02798
'O le Tulituli 91199
'O Fīgota Mai le Sami 93227
Auoi! Auē! 93239
'O Lō Mātou Fale i Tafatafa o le Lotoā Tausi Manu 93267

'O le Taimi o le Palolo 94194
Itu'āiga Faiva 'Ese'ese (audio cassette) 94221
Kirikiti: Fa'asāmoa i Niu Sila (picture pack) 91143
'O le Pui'āiga o Motu i Niu Sila (picture pack) 94217
Fatu Feu'u (slides) 92202
New Zealand Writers 2 (Albert Wendt poster) 89158
Mana'oga e Le'i Fuafuaina 02976
People at Work (picture pack that includes a picture of Tapu Misa, a Samoan journalist at work at *The Dominion* newspaper in Wellington) 87168

- More advanced reading difficulty levels:

'Ua Tu'ua Toatasi Au 05759
I Tua atu o le Tafatafa'ilagi 05752
'O le Fāgogo ia Sina ma le Tuna 05772
'O le Fāgogo ia Sina ma le Tuna (audio cassette) 95171
Tala mai le Pasefika 04192
Kirikiti: 'O le Ta'aloga mo Tagata 'Uma 91177
'O Pese mo Lape: Samoan Kirikiti Songs (audio cassette) 91140
Kirikiti: Fa'asāmoa i Niu Sila (picture pack) 91143
'O le Pui'āiga o Motu i Niu Sila (picture pack) 94217
Tala Tusia 1 94207
Tala Tusia 2 94208
Fatu Feu'u (slides) 92202
New Zealand Writers 2 (Albert Wendt poster) 89158
'O Mamanu o le Siapo 02947

Resources for the Eight Levels of the Curriculum
The curriculum statements suggest a number of topics children and students might study while they are learning how to listen to, speak, read, and write Samoan — and while they are learning about Samoan visual language and culture.

- Level one:

Families (picture pack) 02964
'O le Maile 05577
Sāuni mo le A'oga 93280
'O Lo'u Paopao 02797
'O le Afā 94107
'O le Afā ma isi Tala Pupu'u (audio cassette) 94258
'O Lo'u Tinā 91227
'O Lo'u Tinā/'O Lo'u Tamā (audio cassette) 92382
'O Lo'u Tamā 92331
Su'i se 'Ula mo Tinā 94253
'O le 'Ofu o Ane 93245
Savali i Le 'Āiga i le Afā 05771
'O le Nofoaga Saogalemū 92283
'O Fa'amalu ma Aitu 05781
'Ua Pese Fasi ma 'o le I'a a Fasi 02680
Pālusami 02764
Pālusami (audio cassette) 92356
Eseta i Nukunonu 05966
Lēiloa 92277
'O le Pui'āiga o Motu i Niu Sila 94217
Ceremonies and Celebrations 94139
Fruit Market 85201
Kirikiti: Fa'asāmoa i Niu Sila 91143

- Level one, but considerable teacher support needed. You might wish to use only parts of these texts:

'O Lō Mātou Fale i Tafatafa o le Lotoā Tausi Manu 93267
'O le Tufatufaina o Lō Mā Faiva ma Tamā 93282
Itu'iga Faiva 'Ese'ese (audio cassette) 94221
'O le Tapu'eina o Uū 92422
'O le Aso Lotu a Tamaiti 05744
'O Se 'le Ufi Moega mo Kiri 91278
'O Tuā'oi o Malia 94147
Kirikiti: 'O le Ta'aloga mo Tagata 'Uma 91177

- Level two. Some of the resources about families (listed above for level one) would also be useful at this level:

'O Lo'u Tinā 91227
'O Lo'u Tamā 92331
'O le 'Ofu o Ane 93245
'O le 'Ofu o Ane on *'O le Afā ma Isi Tala Pupu'u* (audio cassette) 94258
Savali i le 'Aiga i le Afā 05771
'Ua Pese Fasi ma 'o le I'a a Fasi 02680
Pālusami 02764
Pālusami (audio cassette) 92356
Su'i se 'Ula mo Tinā 94253
'O Lō Mātou Fale i Tafatafa o le Lotoā Tausi Manu 93267
Eseta i Nukunonu 05966
'O le Aso Lotu a Tamaiti 05744
'O Tuā'oi o Malia 94147
'O le Pui'āiga o Motu i Niu Sila 94217
Ceremonies and Celebrations 94139
Fruit Market 85201
Kirikiti: 'O le Ta'aloga mo Tagata 'Uma 91177
'O Pese mo Lape: Samoan Kirikiti Songs (audio cassette) 91140
Kirikiti: Fa'asāmoa i Niu Sila 91143
Our Place 88135

- Level three:

'O Lo'u Tinā 91227
Su'i se 'Ula mo Tinā 94253
Su'i se 'Ula mo Tinā on *'O le Afā ma isi Tala Pupu'u* (audio cassette) 94258
Pālusami 02764
Pālusami (audio cassette) 92356
'O le Tufatufaina o Lō Mā Faiva ma Tamā 93282

'O le Tufatufaina o Lō Mā Faiva ma Tamā on *Itu'iga Faiva 'Ese'ese* (audio cassette) 94221
'O 'Aiani ma le Māsoā Aitu 94268
'O Venise ma le Tama'i Leitiō Mūmū 05784
Eseta i Nukunonu 05966
'O le Tapu'eina o Uū 92422
'O Se 'Ie Ufi Moega mo Kiri 91278
'O le Pui'āiga o Motu i Niu Sila 94217
Kirikiti: 'O le Ta'aloga mo Tagata 'Uma 91177
Kirikiti: Fa'asāmoa i Niu Sila 91143

- Level four:

Su'i se 'Ula mo Tinā 94253
Su'i se 'Ula mo Tinā on *'O le Afā ma isi Tala Pupu'u* (audio cassette) 94258
Pālusami 02764
Pālusami (audio cassette) 92356
'O 'Aiani ma le Māsoā Aitu 94268
'O le Tapu'eina o Uū 92422
'O Se 'Ie Ufi Moega mo Kiri 91278
'O le Taimi o le Palolo 94193
'O le Taimi o le Palolo on *Itu'āiga Faiva 'Ese'ese* (audio cassette) 94221
'O Mamanu o le Siapo 02947
Kirikiti: 'O le Ta'aloga mo Tagata 'Uma 91177
'O Pese mo Lape: Samoan Kirikiti Songs (audio cassette) 91140
Kirikiti: Fa'asāmoa i Niu Sila 91143

- Level five:

Eseta i Nukunonu 05966
Mana'oga e Le'i Fuafuaina 02976
'O le Aso Lotu a Tamaiti 05744
'O Se 'Ie Ufi Moega mo Kiri 91278
'O le Fāgogo ia Sina ma le Tuna 05772
'O le Fāgogo ia Sina ma le Tuna (audio cassette) 95171
'O le Pui'āiga o Motu i Niu Sila 94217
Ceremonies and Celebrations 94139
'O Pese mo Lape: Samoan Kirikiti Songs (audio cassette) 91140
Kirikiti: Fa'asāmoa i Niu Sila 91143
Tala Tusia 1 94207
Tala Tusia 2 94208

- Level six:

  'O Se 'Ie Ufi Moega mo Kiri 91278
  Kirikiti: 'O le Ta'aloga mo Tagata 'Uma 91177
  Tala Tusia 1 94207
  Tala Tusia 2 94208

- Level seven:

'O le Tufatufaina o Lō Mā Faiva ma Tamā 93282
'O le Tufatufaina o Lō Mā Faiva ma Tamā on *Itu'iga Faiva 'Ese'ese* (audio cassette) 94221
Eseta i Nukunonu 05966
'O le Taimi o le Palolo 94193
'O le Taimi o le Palolo on *Itu'āiga Faiva 'Ese'ese* (audio cassette) 94221
'O Mamanu o le Siapo 02947
'O le Fāgogo ia Sina ma le Tuna 05772
'O le Fāgogo ia Sina ma le Tuna (audio cassette) 95171
'Ua Tu'ua Toatasi Au 05759
'O le Pui'āiga o Motu i Niu Sila 94217
Kirikiti: 'O le Ta'aloga mo Tagata 'Uma 91177
Kirikiti: Fa'asāmoa i Niu Sila 91143
Tala Tusia 1 94207
Tala Tusia 2 94208

- Level eight:

'O Fa'amalu ma Aitu 05781
'O 'Aiani ma le Māsoā Aitu 94268
Eseta i Nukunonu 05966
Mana'oga e Le'i Fuafuaina 02976
'O Mamanu o le Siapo 02947
'O le Va'a Fou 94179
I Tua atu o le Tafatafa'ilagi 05752
Kirikiti: 'O le Ta'aloga mo Tagata 'Uma 91177
Tala Tusia 1 94207
Tala Tusia 2 94208
Fatu Feu'u 92202
New Zealand Writers 2 89158

Samoan Resources for Use with *Mathematics in the New Zealand Curriculum*

Kirikiti: 'O le Ta'aloga mo Tagata 'Uma 91177 (especially pages 8 and 25)
Checking on Computation (School Mathematics 4, booklet D1, includes numbers in Samoan) 02604
see also selected items of *Beginning School Mathematics* card equipment, especially items 2-2-49, 3-1-4, 6-1-44, and 6-2-48

Samoan Resources for Use with *Science in the New Zealand Curriculum*

Six learning strands are identified in *Science in the New Zealand Curriculum*. Each one of these may be approached at eight achievement levels. We suggest you consider using the following Samoan-language resources in your science programme:

Making Sense of the Nature of Science and its Relationship to Technology
'O 'Aiani ma le Māsoā Aitu 94268

Developing Scientific Skills and Attitudes
'O le Taimi o le Palolo 94193

Making Sense of the Living World
'O Fīgota Mai le Sami 93227

Auoi! Auē! 93239
'O Fea e Ō iai Laumei Pepe? 05765
'O se Pō Māninoa 02762
'O le Taimi o le Palolo 94193

Making Sense of the Physical World
I Tua atu o le Tafatafa'ilagi 05752

Making Sense of Planet Earth and Beyond
'O le Afā 94107
'O le Afā ma isi Tala Pupu'u (audio cassette) 94258
Tufa, fafa a'u 02807
I Tua atu o le Tafatafa'ilagi 05752

Samoan Resources for Use with *Technology in the New Zealand Curriculum*

Technology in the New Zealand Curriculum suggests achievement objectives for three strands: technological knowledge and understanding, technological capability, and technology and society. The following Samoan resources may be useful when teaching these strands:

Technological Knowledge and Understanding
'O Lo'u Paopao 02797
'O le Tulituli 91199
'O 'Aiani ma le Māsoā Aitu 94268
'O le Taimi o le Palolo 94193
'O le Va'a Fou 94179
I Tua atu o le Tafatafa'ilagi 05752

Technological Capability
It's Your Future (a picture pack with notes for students and teachers in English — English reading levels 5-7 — includes pictures and notes about Peter Sauao Lauese, a Samoan fisheries officer and Albert Poleki, a Samoan mechanical engineer, both of Auckland) 91243
'O Lo'u Paopao 02797
'O le Tulituli 91199
'O 'Aiani ma le Māsoā Aitu 94268
'O le Taimi o le Palolo 94193
'O le Va'a Fou 94179
I Tua atu o le Tafatafa'ilagi 05752

Technology and Society
It's Your Future 91243
'O Mamanu o le Siapo 02947
Fatu Feu'u 92202

Samoan Resources for Use with *Social Studies in the New Zealand Curriculum*

Samoan resources published by the Ministry of Education offer a chance for children and students to read about New Zealand's Pacific Islands communities and the Pacific Islands, written from an internal perpsective, by Pacific Islands writers, in Samoan — or translated into Samoan.

Resources about Western Samoa and the Samoan community in New Zealand:
Sāuni mo le Ā'oga 93280
'O le Afā 94107
Su'i se 'Ula mo Tinā 94253
'O le 'Ofu o Ane 93245
Savali i Le 'Aiga i le Afā 05771
Pālusami 02764
'O Lō Mātou Fale i Tafatafa o le Lotoā Tausi Manu 93267
'O le Tufatufaina o Lō Mā Faiva ma Tamā 93282
'O le Aso Lotu a Tamaiti 05744
'O le Taimi o le Palolo 94193
'O Mamanu o le Siapo 02947
'O le Fāgogo ia Sina ma le Tuna 05772
Kirikiti: 'O le Ta'aloga mo Tagata 'Uma 91177
Tala Tusia 1 94207
Tala Tusia 2 94208

Two picture packs about Samoan community life in New Zealand are:
'O le Pui'āiga o Motu i Niu Sila 94217
Kirikiti: Fa'asāmoa i Niu Sila 91143

Resources about the Māori community in New Zealand:
'O Lo'u Tinā 91227
'O Lo'u Tamā 92331
Pusi 91223

Resources about Tonga and the Tongan community in New Zealand:
'O Fea e Ō iai Laumei Pepe? 05765
Mana'oga e Le'i Fuafuaina 02976

Resources about the Cook Islands and the Cook Islands community in New Zealand:
Savali i Le 'Aiga i le Afā 05771
'O Fa'amalu ma Aitu 05781
'O se Pō Māninoa 02762
'O Se 'Ie Ufi Moega mo Kiri 91278
'O le Va'a Fou 94179
I Tua atu o le Tafatafa'ilagi 05752

Resources about Niue and the Niuean community in New Zealand:
'O 'Aiani ma le Māsoā Aitu 94268
'O Venise ma le Tama'i Leitiō Mūmū 05784
'O le Tapu'eina o Uū 92422

Resources about Tokelau and the Tokelauan community in New Zealand:
'O Lo'u Paopao 02797

'O le Tulituli 91199
'O le Nofoaga Saogalemū 92283
"Tufa, fafa a'u" 02807
'O le Tupu o Uga 02799
Eseta i Nukunonu 05966
Lēiloa 92277
Tigilau ma Sina 02798
'Ua Tu'ua Toatasi Au 05759

Resources for Use with *Art in the New Zealand Curriculum*

Fatu Feu'u 92202
'O Mamanu o le Siapo 02947
Notes for Teachers 02945 (English translation of *'O Mamanu o le Siapo* in poster format)
It's Your Future (a picture pack with notes for students and teachers in English — English reading levels 5-7 — includes a picture and notes about Lily Aitui Laita, a Samoan artist in Auckland) 912430

Resources for Use with *Music in the New Zealand Curriculum*

'O Pese mo Lape: Samoan Kirikiti Songs (audio cassette) 91140
Kirikiti: Notes for Teachers 91178 (especially pages 17-24)
Kirikiti: 'O le Ta'aloga mo Tagata 'Uma 91177 (especially pages 9 and 26)
Kirikiti: Fa'asāmoa i Niu Sila (picture pack) 91143
Pālusami (audio cassette) 92356
Music Education in Secondary Schools: A Handbook for Teachers 94115 (pages 65-9 are about Samoan music)
Music Education Standard Two to Form Two: A Handbook for Teachers 92272 (see especially pages 218-20)
Kiwi Kidsongs 1 (book and audio cassette) 90107
Kiwi Kidsongs 3 (book and audio cassette) 92285
Palolo Time (audio cassette) 94256
Itu'āiga Faiva 'Ese'ese (audio cassette) 94221
Our Music: A Teachers' Guide (book) 02696 (especially pages 67-72)
Our Music (the audio cassettes include some Samoan music) 89114

Resources for Use with *Health and Physical Education in the New Zealand Curriculum*

Resources to use in teaching aspects of health and physical education may include:

Fruit Market 85201
Kirikiti: 'O le Ta'aloga mo Tagata 'Uma 91177
Kirikiti: Notes for Teachers 91178
'O Pese mo Lape: Samoan Kirikiti Songs (audio cassette) 91140
Kirikiti: Fa'asāmoa i Niu Sila (picture pack) 91143
'O le Afā 94107
'O Lo'u Tinā 91227
'O Lo'u Tamā 92331
Savali i Le 'Āiga i le Afā 05771
'O le Tufatufaina o Lō Mā Faiva ma Tamā 93282
'O 'Aiani ma le Māsoā Aitu 94268
Lēiloa 92277
'O le Pui'āiga o Motu i Niu Sila 94217

Standing Orders for Samoan Resources

Schools, Pacific Islands language preschool groups, and other early childhood settings can establish standing orders for Samoan resources in the Tupu series. Requests for standing orders should be sent to the Learning Media Distribution Centre, Box 39-055, Wellington Mail Centre. Please specify that you would like to receive resources in Samoan (standing orders for resources in Cook Islands Māori, Tongan, Niuean, and Tokelauan are also available). A street address, where someone can accept packages during the day, is necessary, as parcels of resources are often sent by courier. The Tupu standing order list is often used as the basis for distributing other Samoan resources to schools and preschools.

Up to thirty copies of each new book, together with a copy of the notes for teachers, and one copy of each Samoan audio cassette are available, free on request, to schools, on a standing order basis.

Two copies of each book, together with a copy of the notes for teachers, and a copy of each Samoan audio cassette are also available, free on request to Pacific Islands language preschool groups and other early childhood settings that need resources in Samoan, on a standing order basis.

How to Order

To order copies of any of the Ministry of Education's Samoan resources please use the Learning Media order form. This is printed at the back of the Ministry's catalogue (and sometimes in *Resource Link*). If you require copies for a school or preschool, tick "institution order". No invoice will be sent, unless you order more than one copy of an audio cassette, video, poster set, or picture pack. If you wish to purchase copies, tick "private order". Alternatively, you can purchase copies from Books Pasifika, Box 68-446, Newton, Auckland. Their Samoan catalogue (which includes prices) is available, on request, from Books Pasifika. Alternatively, you can access it on the Internet at http://ak.planet.gen.nz/pasifika. This is updated every week.

Learning Media's agent for sales in Western and American Samoa is Read Pacific, Box 15-339, New Lynn, Auckland.

For further information about Samoan

resources, published for the New Zealand Ministry of Education by Learning Media for free distribution to New Zealand schools and preschools, please refer to the Ministry of Education catalogue and issues of *Resource Link* in the mid-month *Education Gazette*.

Don Long is the editor for Pacific Islands resources at Learning Media.

Developments in Pacific Islands Education

by Lesieli Tongati'o

Overview

The Ministry of Education is developing a strategic plan for Pacific Islands education, entitled *Ko e Ako 'a e Kakai Pasifika*, that will cover all sectors of education. Initial consultations were held and the plan was developed during 1994, then a second draft went out in 1995. This acknowledges Pacific Islands educators', parents', students', and community's willingness to participate in the process by attending fono and providing information and feedback. The main points have been summarised as proposals on which the final plan will be based. This plan is currently being finalised and will be launched this year.

Other Pacific Islands Projects

The Ministry is implementing three projects proposed in the Pacific Islands Employment Strategy, *Vaka Ou*. These are:

- licensing support for Pacific Islands early childhood centres;
- funding support to maintain the Anau Ako Pasifika programme; and
- developing the Pacific Islands School-Parent-Community Liaison programme.

Beginning in 1996/97, $3 million will be provided over three years to increase the number of licensed Pacific Islands early childhood education centres. As on 1 July 1994, 91 percent of the 201 Pacific Islands early childhood education centres were unlicensed. This funding will ensure that more centres are able to be licensed.

To ensure that Pacific Islands parents receive appropriate support, the Government will take over the funding of Anau Ako Pasifika, a highly successful parent support programme which has been operating for the last six years in Auckland, Tokoroa, and Wellington. Until now, the project has been funded at $400,000 per annum through the Bernard van Leer Foundation, an international philanthropic organisation. The Government will take over funding Anau Ako Pasifika when the Foundation's funding ceases, on 1 July 1996.

The Government will also fund a Pacific Islands School-Parent-Community Liaison Programme based in Auckland, Tokoroa, and Wellington, with an investment of $740,000 over a three-year period. This programme is aimed at raising the achievement levels of Pacific Islands students by improving school-parent-community liaison.

In addition, the Government will evaluate two existing programmes, Project Achievement and the Collaborative Learning Programme. These pilot programmes are designed to improve the achievement levels of Pacific Islands school students.

Collaborative Learning Programme

Porirua College piloted the Collaborative Learning Programme during 1995 and will continue to do so during 1996. The programme is a Pacific Islands initiative which was developed from the Professional Development Programme successfully implemented at Victoria University of Wellington during 1994. The programme was trialled in year 11 (form 5) English and mathematics classes, and year 13 (form 7) statistics and calculus classes, and in the Homework Centre.

The Collaborative Learning Programme is an intervention programme aimed at assisting Pacific Islands students at senior secondary school levels to succeed in mathematics and science-related studies, and to continue succeeding with tertiary studies in such subjects as medicine, business, accountancy, economics, engineering, and science.

The school offered the programme to all students willing to participate. Pacific Islands facilitators were present during class times to model successful learning behaviour and to support both students and teachers. All Pacific Islands stakeholders in education were consulted and a parent support and education programme was held alongside the classroom programme.

Initial reports indicate that there has been a significant improvement in the final external examinations results of students who participated in the programme. As well, there has been better attendance in classes, increased handing in of assignments, and more parents are beginning to ask questions about their children's education. The pilot will be evaluated this year and information disseminated to interested schools.

Achievement in Multicultural High Schools Project (AIM HI)

Eight colleges, which have been identified by being in low socio-economic areas and by having high numbers of Pacific Islands and Maori students on the rolls, have agreed to work with the Ministry towards raising the achievement levels of their students and improving the colleges' overall results. Hillary, Mangere, McAuley, Otahuhu, Tamaki, Tangaroa, Porirua, and Nga Tapuwae Colleges are participating in the project. The project includes strong education, welfare, and health objectives, as well as aiming to foster strong community links. A long-term project, it has an attached research component that will ensure successful initiatives can be shared with all colleges.

Lesieli Tongati'o is the Pule Maata Pasifika at the Ministry of Education's national office in Wellington.

How My Life Looks From in Here

by a Korean student

This student wishes to remain anonymous; however this article is included because it raises many points for teachers to consider when dealing with new immigrants: about schools' entry practices, teachers' attitudes, and the need for vigilance to ensure accepting attitudes prevail throughout the school. Notice the family's and child's difficult decision about where to begin in the school system, and the interview with the principal — was there a bilingual interpreter present? The teacher's effort to provide Korean reference points by learning a few words of the language and having realia in the classroom obviously stuck in the child's memory — is this effort made in your school? The student's comments about the effect of having other Korean students in the class are worth noting, as are the lengths to which this student went in order to retain her helpers. Teachers may wish to examine their awareness of the kind of racial discrimination to which this student was subjected — would you notice it in your school? Are there practices in place to deal with it? Also note that prior learning in subjects less dependent on language for this student ensured success in one subject, but not in another. How teachers can provide for success to occur, from the beginning of a student's learning in a new language, is worth some thought. Editorial insertions have been square bracketed so teachers have an idea of the student's competency. Punctuation has been left mostly as received except where paragraph breaks are concerned and where necessity dictated the insertion of full stops and capitals or spelling out of numbers.

I am a person who can think and write about what I feel. I'm a fourteen year old girl and I've live[d] here in New Zealand for one year and two months. As I told you at the beginning, I'll write what I think about and how my life looks from in here.

It was 22 August 1994 when I stood on New Zealand. It was cool fun when I first got here. We arrived in the South Island first where even North Islanders don't go very often. I was really excited about the climate changes. It was a hot summer day in Korea when I got onto the aeroplane but when I got here it was a chilly winter.

My family (mum, dad, my sister and I) stayed in the South Island and bought a car. A few days later, we moved to the North Island where we had already decided to stay. We rode on a big ship (real big one) which carried trains and cars including ours. The ship was quite boring. There were no friends to talk with and no one who approached me to talk. There was my family to talk to but they were all sleeping. So I did, too.

It felt like a long time had passed. I heard someone say there are dolphins[.] I thought I was dreaming, but when I saw the dolphins through the window it was a real dolphin. I shook my daddy awake to surprise him. I told him "Dad, there's dolphin, look at there!" I said it quickly because I didn't want to waste time talking about it. When I surprised my daddy[,] my mum and my sister got up, and they saw the dolphins too. I ask[ed] him to take a photo before the ship got away from them. He said he wanted to but doesn't have a camera. Do you know how disappointed I was? I wanted to have a memory of the beautiful dolphins forever but now, I don't even remember them. I don't even say words starting with 'dol' now. My father was very surprised at how I knew the dolphins were there. I told him that someone said "Bula bula dolphins" and told him I just heard the word dolphin. He was very happy that I had heard the word dolphin.

The ship trip finished and there was more excitement about the climate changes compared to the South Island. I felt homesick for Korea (and South Island? Not really[.])

We stayed with my father's friend who went to the same church in Korea. We stayed for a week. They have two daughters and stayed for a long time in Australia and New Zealand, so their English was almost perfect. I didn't hear them speak English but I heard about their English. From this the ambition of being good at English rose into my mind. But this didn't make it any easier.

We got a house in Albany where people built new houses, and in front of our village was Kristin School. Cool! But I couldn't go there because it was too expensive for us especially when my parents didn't have a job here. We just kept trying to save money. I went to the Intermediate School. There were lots of Asians and some Koreans.

One thing that my parents needed to think deeply about was what form I would go into.

Then we decided to start in Form 2. There were many different ideas that Korean adults had about what form I would be in. Some people said [to] get the form down [because it] is much easier for my English. Some people said to just be in the normal form. The third form was my normal form in 1994.

First day of New Zealand school was 11 September. I met two Korean girls in my class. We had an interview with the principal before we got into the school of course. My teacher had a lot of concern for Korea. She could write some Korean letters, she could read some Korean letters and she could speak some Korean and there was a sticker about Korea. You know what it is about? About Visit Korea Year.... Many people don't know that 1994 was Visit Korea Year.

There were lots of Koreans in our class. One boy and five girls including me, but by the end of year[,] two of them had gone to language schools. I was happy about the decrease of Koreans. A few days later we changed the seating. I hope[d] a Korean would be sitting next to me, and help me everyday when I didn't understand, but it was my biggest illusion.

I talked Korean every day with Koreans, at play time and lunch time. The only things that I could say in English were yes or no. I didn't even say "Can I borrow your pen?" because a Korean sat next to me. Why should I? Why should I speak English to other people? But I found that I needed to speak to them about other things.

I liked Art, and I did it at school, because that was the only one thing that I was good at. Other subjects[,] like science, social studies or maths, I had learnt in Korea but the problem was the English. In the maths test I was top of the class because it was calculating and we were not allowed calculators, and it didn't have applied questions, that's why I got to be top.

We had fitness every morning. Changing cloth[e]s and shoes kept bothering us. One of my Korean friends said[, "] Let's stay in [the] toilets and the teacher won't know.["] The fitness teacher was different to our form class teacher. I disagreed about being naughty[,] but other wise I had to do it [school work] without my helpers. I didn't want to look stupid.... We stood on [the] toilets so the person who came in the toilets couldn't see us. We left our bags on the rubbish bin. A few minutes later we were curious about how it was going. We put our heads toward [the] toilet door. Unluckily the form class teacher saw us. We just ran away. I ran last out of my friends. The teacher kept calling our names, in a very angry voice. We had to stop or we'd get in trouble. I thought detention was a really horrible thing to do, but it was nothing compared to Korea. We just had to stay there during lunch time and we could do anything we wanted. But I don't try to get a detention at College.

I found out that my friends don't play very well with kiwis. I thought kiwis were afraid of us. I don't know why. They were racially discriminating against us. For example when we brought Kirn-bab for lunch which is Korean sushi, they just shielded their nose with their hand. I didn't like the way they treated us. Sometimes when we sat next to them on the bench at lunch time, they just sat on the floor. They always showed us that they didn't like us. Do Asians have three ears and a horn on their head? Why are they afraid of us? What's wrong with Asians? Sometimes there are teachers who discriminate, too. Some Maori spat on us when we passed them.

I graduated from the school, just like that. I expected to get an art certificate but [if] the teacher didn't admire me [hadn't admired her work] I wouldn't have been disappoint[ed]. My father told me not to worry and it's too early to get a certificate. I agreed with him.

After that we moved to a house in Birkenhead. It was not quite an old house but the old owners went to the same church and had used it for a short time. The garden was as beautiful as Eden where Adam and Eve lived.

On the first of February I went to College. It was my 14th birthday. My daddy just introduced me to the friends who were sitting on a bench. Their names are Mandy, Sue, Vivienne and Ann. A few day later I had accepted Mandy's skinniness, Ann's braininess, Sue's afro and Vivienne being like a dog (for example, she shakes her head when her hair gets wet). Also Sue lives near my house, so we walked to school together every day. I didn't know what to say, there were no Koreans in my class. I had to work the whole day out by myself. I learnt and learnt more from my kiwi friends. The word "finally" was from Sue. When we crossed the crossing she said "finally". I found that word hard but it's easy stuff, today. I have many certificates now, but when I got an English improvement one, I was very angry because I think they gave me it in sympathy. These [difficulties] are still many and I have to reference [look up] those hard things. I've got really good friends who make me [im]prove English.

Reviews

New Zealand: A language survival kit

by Carolyn Catt. Reviewed by Pauline Douglas.

This text is particularly welcome, as language workbooks with a New Zealand base are nominal. The author, Carolyn Catt, has an extensive English language teaching background, and has taught since 1978 in such diverse regions as Africa, China, South America, and the United Kingdom before moving to Christchurch, New

Zealand, where she used her skills in all areas of English as a Second Language.

New Zealand's entry into the delivery of professional English as a Foreign Language (EFL) and English as a Second Language (ESL) programmes has been relatively late, compared with the United Kingdom and other areas with long-established programmes. A full programme in English language development is usually offered by all registered language schools and colleges, with the delivery of the usual international tests: Test of English as a Foreign Language (TOEFL), International English Language Testing System (IELTS), Pitmans, and the Trinity College English for Speakers of Other Languages (ESOL) examination.

However, New Zealand language schools, tertiary institutes, secondary schools, and private individuals now offer a wide choice of English-language delivery programmes. Several language schools recognise the unique place some New Zealand sports can play in the life of the English-language student by offering tantalising programmes, such as "English and Rugby", "English and Skiing", or "Adventure English".

Many English-language students in New Zealand choose this destination for the combination of this activity-based New Zealand lifestyle, and the small class sizes and individual attention possible in most New Zealand language schools. Another factor is the chance to live with a real "Kiwi" family, and become involved in a wide variety of sporting, cultural, and language activities. Many students in New Zealand language schools come from both North and South East Asian regions, in particular, Japan, Korea, Taiwan, Hong Kong, Thailand, and Malaysia, with smaller numbers of students coming from Europe and South America.

The strengths of Carolyn Catt's book lie the emphasis it has on New Zealand culture, and its highly practical focus. As the introduction states,

> *New Zealand: A language survival kit* informs students about life in New Zealand on a range of everyday topics and, at the same time, helps them to operate more successfully within the culture by providing them with some of the language they will need.

Realistic and practical in its aims, the text incorporates twelve separate units of work, each covering a practical lifestyle challenge, such as "Homestays in New Zealand", "Food and Drink", and "Driving and Transport in New Zealand".

A clear map of the book provides an easily read outline of the vocabulary and topic areas, language points in structure and function, texts suitable to use for listening exercises and developing listening subskills. The units cover all the essential skills of conversation practice, vocabulary development, listening practice, situational problem solving, and writing practice. The emphasis at all times is on the practical acquisition of English-language skills, and units are programmed to provide maximum participation by all English-language students.

A small homework task at the end of each unit reinforces students' vocabulary and oral fluency. The full text is given of the typescripts, and the answers to questions in the units is provided.

The resource is particularly suited to the practising classroom English-language teacher and is not intimidating to the beginner teacher. As a resource reflecting the unique nature of the New Zealand environment, this language survival kit is a suitable and admirable addition to the very small number of New Zealand-based resource materials available to language teachers. Carolyn Catt has combined practical skill development, factual details about New Zealand life, realistic, achievable student goals, and well set out and organised text to produce an English-language resource of excellent quality.

New Zealand: A language survival kit, Longman Paul, Auckland, 1995.

Pauline Douglas is the New Settlers and ESOL Adviser at the Dunedin College of Education, New Zealand, providing self-management and curriculum development support in ESOL to preschool, primary and secondary schools in Otago-Southland. She is widely involved with inservice teacher programmes in EFL and ESOL.

The Inner World of the Immigrant Child

by Christina Igoa. Reviewed by Helen Nicholls.

The "inner world" of immigrant children — their fears, their hopes, their pain and frustration, and their gradual coming to terms with "the chaos of the immigration process "(p15), then with life in a strange classroom in a strange country — are well documented in this interesting and often poignant book. Christina Igoa has written of her experiences as a teacher of learners from backgrounds other than English in American primary schools. The author was herself an immigrant to America, twice in fact, and knows at first hand the confusion, loss of identity, and anxiety that many immigrant students internalise.

Igoa's purpose in writing is to give teachers a window into this inner world and to provide some broad guiding principles that aim to create a school and classroom environment that will reduce the level of trauma for these students. Although the context of American schooling is in many respects quite different from ours in Aotearoa/New Zealand, there is enough that is common in the needs of children for this book to be a sensitive and useful addition that builds teachers' background knowledge about how to recognise and respond to children's needs, both academic, and emotional.

The book begins with a prologue that reveals Igoa's background and outlines her model of a three-fold "CAP Intervention" to support immigrant children at school. CAP stands for Cultural Academic Psychological Intervention, which aims to "facilitate the child's maintenance of authenticity and connection to his or her own native culture, academic achievement, and sense of feeling fully alive in the school" (p8). The rest of the text is divided into two major sections: Part One — Understanding the Needs and Feelings of Immigrant Children and Part Two — Teaching Immigrant Students: Integrating the Cultural, Academic, Psychological Dimensions of the Whole Child.

Part One documents case histories of some of Igoa's students who went through her English for Speakers of Other Languages (ESOL) programmes, which varied from school to school. Much of the teaching she describes took place in a withdrawal centre within the school, where the new learners of English were sent or spent time at their own request for periods of the day. Most New Zealand primary schools do not operate in this way, but the advice that Igoa offers, summarised neatly in a series of points at the end of each chapter, is just as relevant in New Zealand as it is in America.

Included in the case histories are children from mainland China, Mexico, Taiwan, and one child from American Samoa. The writer found this latter student quite difficult to deal with and observes, interestingly, that she believed he had been sent to the withdrawal programme more for behavioural reasons and constant truancy than for English language needs! She makes reference to the difficulties of dealing with his home, which will be familiar to many New Zealand teachers, but explains the strategies she used to bring Fa'atua back into the mainstream successfully. I would add the caution, however, that we must be aware of the need to provide students with a balance of learning materials that are new and have the potential for adding to their knowledge base, as well as those that are culturally familiar.

One aspect of the programme referred to in Part One — the use of the basal reader — we can fortunately disregard, but Igoa refers also to the importance of providing students with a rich input of language and experience through reading literature. She also constantly sought to validate the children's experiences and identities through getting them to write their own "stories", but used the unique medium of the filmstrip (using film acetate), which were then shown to other students.

New Zealand teachers could pick up the same idea for use with computers, using programmes such as Clarisworks slide show (and/or Kid Pix) for Apple Macintosh, or Kid Pix for IBM machines. Moreover, students could be encouraged to use this process for writing types of texts other than narrative and recounts.

Part One concludes with a summary of Igoa's doctoral research, which involved tracking some of her students five years, and others for longer, as they became young adults, and asking them to reflect on their emotional experiences at school. Their comments make essential and sobering reading for teachers.

Part Two continues to emphasise the importance of creating harmony between the world of the child at home and the world of the child at school. It emphasises the need for children to reconcile these two worlds by outlining some examples of cultural difference, especially in regard to religious practices and observances. The second part of the book, although entitled "Teaching immigrant students", is not a set of teaching strategies but more a guide to creating an environment which is likely to promote learning.

Christine Ioga's thoughtful and helpful book reminds us that it is easy to get caught up in a busy classroom when trying to meet the academic needs of new learners of English and to forget that their overwhelming need is to feel OK about themselves. This need must be met before any effective learning is able to occur. The most effective way to enable this to happen is to find time to talk to the child, in depth. It is all teachers within a school, not just those who are specialist teachers within the ESOL programme, who need to know how students feel.

There are some distinct American echoes of unproductive basal lock-step teaching approaches of which New Zealand teachers should be wary and the text is not on its own an adequate basis for whole school or classroom practice. However, this book would be a valuable addition to any school's professional library and could form an extremely useful part of a staff education programme on the needs of students from language backgrounds other than English.

The Inner World of the Immigrant Child, St Martin's Press, New York, 1995

Helen Nicholls is an Adviser working with the New Settlers and Multicultural Education Team at the Education Advisory Services, Auckland.

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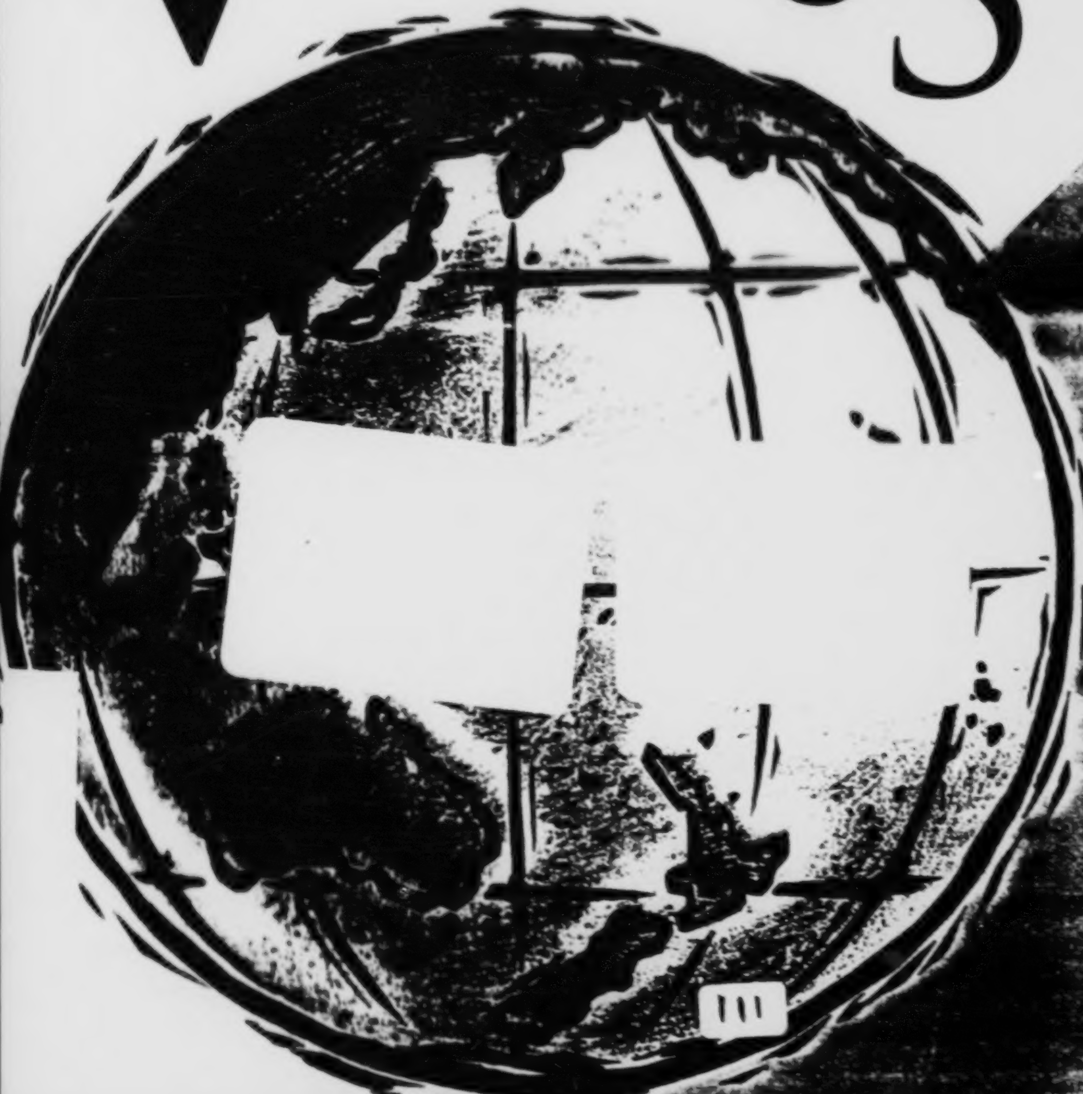

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Learning Media, Wellington

Information for Contributors and Subscribers

Many Voices is a journal published annually by the New Zealand Ministry of Education. It provides practical classroom applications of recent research and discussions about the teaching of community languages and of English to speakers of other languages to help schools implement curriculum statements within the New Zealand Curriculum Framework.

Contributions

Contributors should send articles to:

The Editor
Many Voices
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Box 3293
Wellington

If possible, please provide *Many Voices* with your manuscript both on disk and as a printout from the disk. As the disk and the printout should be identical, please run the printout last, after all changes have been made, on A4 paper. Although the staff who work on *Many Voices* use Apple Macintosh computers running Microsoft Word, they can also work with files from a variety of other word processing packages from both Apple and IBM-compatible machines. Their machines can read both Macintosh and IBM formatted disks. However, it will be helpful if you:

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Back Issues

Issues published before 1991 did not have item numbers. *Many Voices 1* was item 91332. *Many Voices 2* was item 92286. *Many Voices 3* was item 92287. *Many Voices 4* was item 92288. *Many Voices 5* was item 93333. *Many Voices 6* was item 93402. *Many Voices 7* was item 94183. *Many Voices 8* was item 95163. And *Many Voices 9* was item 96119. Copies of issues 6-9 are still available. Please quote their item numbers when ordering back issues.

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Many Voices 10

To: The Principal

Many Voices is a professional journal published by the Ministry of Education for teachers of community languages and of English for speakers of other languages.

The journal was first published in 1984 as *New Settlers: Education Issues*. It became *New Settlers and Multicultural Education Issues* in 1985 and *Many Voices* in 1991. Though this issue is designated *Many Voices 10*, the next issue will actually be the thirtieth.

Four articles for teachers appear in this issue of *Many Voices*:

- In "Assisting Students from Non-English Speaking Backgrounds", Jannie van Hees answers some of the questions teachers frequently ask when they have NESB students in their classes.
- In "Oh, du Lieber Augustin, Alles Ist Hin: But Let's Not Lose the Language!", Ute Walker describes a German-language weekend school in Palmerston North for children whose first language is German. This article is filled with practical ideas that other community language schools and classes might like to try.
- Patisepa Tuafuti reports on some important new research from an Auckland bilingual class in "Teaching Practices for Bilingual Classrooms: Which Are Most Successful?"
- In "The Linguistic and Educational Background of the Lao", Hilary Smith provides a working resource for any teacher with Lao students in their classroom.

Up until now, copies of *Many Voices* have been sent only to schools that have requested standing orders. A copy of *Many Voices 10* (item 97155) is being sent to all schools. Those schools with standing orders for additional copies of *Many Voices* have been sent them.

Standing orders for additional copies are available to schools on the basis of one copy for every five teachers, up to a maximum of five copies per school. A form for establishing a standing order appeared in the Resource Link section of the October 1996 *Education Gazette*. Standing orders can be established or varied at any time.

If you or any of your staff would like to contribute to the next issue, please send articles to:

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If possible, please provide *Many Voices* with your articles both on disk and as a printout from disk. Articles that include information that will be of immediate, practical classroom use to teachers of community languages and/or to teachers of English for speakers of other languages will be most welcome. All contributors will receive a prompt reply.

Introduction

Many Voices is a journal published for teachers of community languages and teachers of English for speakers of other languages (ESOL). It was first published in 1984 as *New Settlers: Education Issues*, became *New Settlers and Multicultural Education Issues* in 1985, and was then renamed *Many Voices: A Journal of New Settlers and Multicultural Education Issues* in 1991. Though this issue is designated *Many Voices 10*, the next issue will actually be our thirtieth.

If you look through previous issues, you will find a wealth of information about the teaching of both community languages and English for speakers of other languages. Consider, for example, articles about Pacific Islands community language issues and the teaching of English to students from Pacific Islands language backgrounds that have been published in this journal. Taken together, they offer a unique introduction to many of the issues currently confronting teachers of Pacific Islands languages and of English to students from Pacific Islands language backgrounds. Similar lists could be provided for other community language groups (for example, for Asian community languages). Jo Tronc's cover is designed to suggest New Zealand's place in a world of languages and cultures, many of which are now represented in our schools.

Articles in *Many Voices* are becoming more practical. Teachers want to read articles in *Many Voices* that give them practical ideas that they can try out in their own classrooms. Theoretical issues remain important, but "How do they impact on classroom practice?" is the question contributors need to ask themselves.

In this issue, you will find answers to some of the questions teachers often ask New Settlers and Multicultural Education co-ordinators about how to assist students from non-English speaking backgrounds. Weekend language schools to support community languages are becoming more common. Ute Walker describes the German-language school in Palmerston North, giving lots of practical ideas other community language groups might like to try. Which teaching practices work best in bilingual classrooms? Patisepa Tuafuti reports on some recent research in Auckland. And do you have Lao children in your classroom? Have you wondered why they react in the way they do? Would you like to know more about their language? A resource for teachers of Lao students completes this issue.

Teaching community languages and English as a second language are important elements in the New Zealand Curriculum Framework. In 1994, schools received *English in the New Zealand Curriculum*, with its section on students from language backgrounds other than English. In 1995, *Chinese in the New Zealand Curriculum* was published, followed by *Ta'iala mo le Gagana Samoa/Samoan in the New Zealand Curriculum* and *Te Reo Māori i roto i te Marautanga o Aotearoa* in 1996. English, Māori, and Samoan are now the three most widely spoken languages in our schools, and, as *Chinese in the New Zealand Curriculum* reminds us, "The New Zealand Chinese community has contributed to our society for over 150 years."

Many Voices continues to be a valuable resource through which teachers of community languages and ESOL may exchange ideas and help each other.

Don Long
Editor

Assisting Students from Non-English Speaking Backgrounds: Some Questions Primary School Teachers Frequently Ask

by Jannie van Hees

What are we expected to teach these children? Where do we start ? Are programmes available that show learning sequences appropriate to the needs of children who are new to learning English? These are the kinds of questions primary teachers frequently ask new settlers and multicultural education teams. What are the answers?

The needs of students from non-English speaking backgrounds (NESB), especially learners new to the learning of English, vary, but for all of them, there is one truth: they all have an enormous need to catch-up — not usually cognitively, but in the language that is the medium of learning in our classrooms, in understanding the contexts within a new cultural experience, and in becoming comfortable with hitherto unfamiliar contexts and experiences. When *English in the New Zealand Curriculum* talks about "students from language backgrounds other than English", these are the students it is referring to.

There is a sense of *urgency* for all the students who come into our classrooms as new learners of English. But this does not mean that we should panic. It means that we need to have:

- as clear an idea as possible of our students' strengths and gaps (and thus their needs, language and otherwise) as early on as possible, so that no time is wasted before we provide them with meaningful, relevant, and useful language and learning opportunities;
- a clear idea, based on the above, of how we might provide for these needs in an organised and informed way. It helps to think of that as a "pathway".

Therefore, absolute musts for us as teachers are:

- gathering comprehensive information on our students' backgrounds (linguistic, social, cultural, and educational);
- providing a supportive and informing welcome and start;
- familiarising family members with the class and school — its layout, organisation, and policies — classroom topics, approaches, and methods; and involving them where appropriate and possible;
- setting up social and academic buddying;
- creating commitment from the others in the class to the new learner of English, everybody doing their bit to assist and support the new learner;
- developing an understanding among all students that a new learner of English brings to the class many strengths and talents from which they can all learn and develop;
- utilising first language knowledge and strengths as a needed, efficient, and effective link to English;
- being committed to ensuring as much supportive participation from the NESB student as possible, without it becoming too big a challenge;
- assessing the language and learning strengths and gaps early on so that necessary provisions can be made;
- helping the NESB student learn the language of spoken and written instructions and commands commonly used in the classroom and the school (sharing these also with the family so that they can also be explained and learned at home);
- building up a bank of needed and relevant English vocabulary in context, which is easiest when there is visual support along with the oral and written forms (for example, labelling things in the classroom and labelling pictures and photographs);
- linking with and building text from this vocabulary (for example, from a one-word label to a sense-giving word group, to a short statement, to a question or an imperative);
- establishing English language in all aspects of learning and the curriculum (which should include the language of basic concept areas, such as shapes and colours in mathematics);
- ensuring that phonological knowledge of English, along with other basics of literacy, is taught early on;

- providing English language and learning so that it occurs in a scaffolded way (learning in bite-sized pieces that build and cement, brick on brick, to make a wall of understanding and development);
- ensuring that there is plenty of repetition and manipulation of materials;
- integrating the oral, visual, and written elements of language and learning;
- recycling learning activities in ways that are both interesting and push the learner a manageable step forward;
- using contexts and topics that are part of the class plan to allow the NESB student to link into these as much as possible;
- providing for small group work within the whole-class setting.

How can we be sure the students will understand what we say?

We can never be sure that the new learner of English understands what we are saying! So we should not make assumptions — then we are on safe ground. We need to think of ways that will give them enough repetition of what we are saying and enough time to process each snippet. We need also to use ways of ascertaining their understanding and ability to participate. Neither should we make the assumption that they cannot understand us when in fact they might. We need to check this out, using more reliable methods than merely asking "Do you understand me?"

Ideally, an adult bilingual person would be available to clarify, translate, and explain, working beside the student. But reality is that this is usually not possible. Next best and alongside, is to have a peer or older student who speaks the same first language act as a support. A first language peer is somewhat less reliable than an adult in some aspects, but a peer translator is nevertheless a very important resource. In non-sensitive areas, using first language buddies helps immensely in ensuring that the NESB student understands and can get on with what we are asking of him or her.

It helps if essential commands and instructions are written bilingually, to increase their chance of being understood. These may be from a set already published or from a list that is specifically translated by us for this purpose.

We teachers (and the other children in the class) need to show, say, and write down with enough repetition and body language to explain and confirm understanding. This enables NESB students to understand and become independent more quickly.

How can we understand them?

Many of us have extensive experience in reading signs of understanding on students' faces and in their body language. Understanding learners is always complex, especially with affective factors (attitudes, personalities, levels of confidence, and cultural frameworks) making each NESB student unique.

So we try to remain alert to the tiniest signs of what is going on inside the learner. If there is little common language initially for us and the NESB student to communicate with, then our full repertoire of other methods of communication is needed: gestures, sign language, bilingual dictionaries, drawings, guiding by showing, and so on. Of course, what something means in the body language of one culture may not be quite the same in another.

However, we need not despair. There's much we will understand, especially when the other students help us. The breakthroughs and gains can be so rewarding!

We need to remember to speak clearly and slowly, yet fluently, and to look at the student as we speak, repeat often (but without tedium), give lots of pauses, and use small chunks of language initially. This all makes a considerable difference to early understanding and creates a supportive situation for new language learning.

How can we begin to teach when we have to cater for a wide range of levels?

When ESOL programmes are being planned and organised for NESB students at different levels and ages, it is important to consider a number of factors.

If we have students ranging from year 1 up to year 6, for example, grouping them into broad age groups is recommended. Students in years 1 to 3 have different maturity and concentration spans, have different priorities, and have different skills with respect to learning English. They can cope with and need rather different activities, inputs, and practices from older learners. If the number of students and time allow, it makes sense for the younger students to be targetted in different and smaller groups from students in the middle and upper end of primary school. Older students are usually literate in their first language, have developed in general, and can and will come to English language learning quite differently from children at emergent literacy levels.

Working with any multi-level group of non-English speaking background students, using the best of teaching and learning practices, is a very exciting and rewarding form of teaching. At the same time, we need to be skilled at catering for the individuals within a group. This is good teaching. In no situations are all students operating at the same level.

No matter at what level, all students need to develop English in a scaffolded way within the different curriculum areas so that they can function in the mainstream classroom situation with more independence.

To minimise the maturity and cultural gaps that arise from assumptions in text and lesson contents, we need to use a predominance of factual, curriculum-area-related topics: butterflies, eggs, electricity, people from different countries — whatever topics are being done in our syndicates and classrooms at the time.

Factual contexts are not babyish, and they are relevant to any learner. It is when there is a major use of culturally dependent fictional story contexts that we start to encounter wide gaps in interest, maturity levels, and understanding on the part of NESB students. This is not to suggest that fiction should not be used with NESB students, but rather that it should not form the majority of contexts encountered within the early learning of English.

All the basic principles of scaffolding for learners are important and applicable to all NESB students, no matter what their age.

How can we ensure that students are meaningfully involved in classroom activities?

Students can be included in a great deal of what is going on in our classrooms when:

- we set up effective buddying systems in our classrooms;
- we implement the idea of "we are all learners";
- all students in our classrooms are encouraged to feel that it is their role to be alert to assisting each other, that this is not just the job of the teacher alone (in fact, we need to always look for ways to depressurise ourselves yet still be able to provide meaningful learning for NESB students);
- we work with small groups in learning situations within our classes;
- we make up tape and text bags, with activities, and have a buddy available to help when the NESB students uses them;
- and we introduce and train people to use the Self-pacing Boxes Programme as early on as possible.

We might want, even expect, the NESB student to participate in everything, because somehow we feel that provides good exposure to English. Yet we realise that the NESB student is probably not able to understand much. At times during the day, when the complexity and overwhelming nature of exposure to learning a new language becomes too much, time-out tasks and activities are important and useful. These should not be busy or babyish activities but should be devised to provide consolidation but also a breathing space. Buddies are important at this point. Their help creates opportunities for shared language.

Another strategy is to use one classroom activity but work it at different levels, including a level the NESB students can cope with. It is a matter of being flexible, innovative, creative, and not being a perfectionist. Use other students. They are wonderful, but we need to give them guidelines.

Where can we find good resources?

First we need to ask ourselves "Resources for what?" Unless we know the topic areas we are going to focus on and the needs and interests of our students, there is no simple answer. There are useful resources available, but they are only useful to some students and not to others, and in some situations and not in others. There is also the problem of outdated resources, which have been on shelves for years, continuing to be what NESB students are all too often given to work with. An important source of information about new resources is the Resource Link section in each mid-monthly *Education Gazette*. That, at least, keeps us up to date with the learning materials being published for schools by the Ministry of Education.

However, beyond that, we need to keep our eyes open for new resources all the time. Often we need to adapt and adjust what arrives in our schools. One or two key resources can never be the answer to all our needs.

Unfortunately, the reality is that often there is not much around that a NESB student can work with independently (because considerably more

English language understanding is needed than they can bring to a resource). However, with 1:1 buddy systems and small group support, NESB students can often work extremely well without classroom teachers staying right by their sides. Independent activities are usually manageable if they are about consolidation, adding just a little bit more if the learner is ready (ideally with someone nearby to interact with when help is needed).

However, beyond that, we need to be especially on the look-out for well-scaffolded learning materials. As we critique existing materials, we might ask ourselves "Do they follow a well-scaffolded framework, or are there assumptions that will mean that NESB students won't be able to cope with the next step?" Much existing mainstream material is superb and, with some adjustments and attention to scaffolding, can be made effective and relevant to NESB students. But there is also much that is not worth using unless it is changed and adjusted a great deal to make it into effective learning material for NESB students — and that takes time.

How can we best help students with varying language needs to work independently?

That a NESB student is expected to be independent, if we examine the idea carefully, is an amazing expectation! Language is the carrier of meaning, and if the language is English, the NESB student, despite his or her cognitive capacity, may not be able to carry out the task unless given support through his or her first and strongest language. But we cannot attend to them all the time, so what can we do that is still useful?

Having an activity to work on with a buddy is a most useful provision for a NESB student. It gives opportunities for oral input and interaction. It means that there is someone to access for assistance.

Resources students could use are varied. Here are some suggestions:

- providing a plastic bag containing an appropriately easy text, vocabulary cards to place and match, an audio cassette of the text, a bilingual dictionary to check meanings in the first language (if students are literate), and an activity that allows them to match or manipulate pieces of text or sentences;
- providing large coloured, laminated pictures or photographs, with word bags for matching vocabulary in the pictures with simple sentences;
- using teacher-made games that give important language input in a topic area with an essential area of knowledge (for example, classroom objects);
- training a small group of capable, independent children in the class to give dictation. They learn how to give it, which simple sentences to use, the vocabulary the NESB student might need beforehand, how to get the NESB student to do their own checking using a model text enlarged behind a piece of paper that they can lift up to check and then edit what they have written, and how to put the dictated text onto an audio cassette;
- training a group to co-operatively write with NESB students;
- training groups working with NESB students, using pictures and words from a given topic area, in how to give sufficient repetition, oral and written, and sufficient challenge to achieve vocabulary learning.

No one resource can be the only answer. We need to be critical of what is around and keep our ears to the ground and our eyes peeled for what is good and available or has potential and relevancy. In the end, what we generate out of what is current in our classroom, using our major teaching resource, the other children, will be a large part of the answer.

In-class effective learning opportunities are important, but so are small group sessions with trained and effective teachers, focusing specifically on the content and language within topics in the context of classroom work and beyond, in well-scaffolded steps.

What to do to keep NESB students involved in the classroom programme?

Here are some further points not already mentioned. As much as possible, we need to incorporate the student's prior experiences and knowledge. For an NESB student, this means we may not be able to establish this by questioning but may need to use prompts that draw out this information and allow us to see what the learner knows and can do (and their knowledge gaps).

Inevitably, if the student sees relevance in what is being worked with and can make links from his or her own perspective to the new situation they find themselves in, there is likely to be involvement and anchoring.

Any specialist ESOL time should primarily be focused on curriculum topics and areas being studied in the classroom. Students in a small group situation during school time will be motivated and participate if what is going on is understandable and fun, allows them to use manipulative materials, helps them to understand why this particular learning and context is relevant and useful, and they comprehend that it will make a difference to the next learning challenge in the classroom. All of this will help them become more independent. On return to the large group or classroom, the NESB student will hopefully be able to make more sense of the contexts and content and the activities and tasks. The alternative of a non-mainstream curriculum topic being the focus for a specialist in ESOL provision is that the NESB student may not be able to see links to what is going on in the mainstream classroom or learns something that has little direct relevance to their immediate needs for understanding and participation at school.

There is a range of techniques, approaches, and methodologies that all teachers need to incorporate in every classroom in order to cater for the multi-level nature of any group. Effective techniques, approaches, and methodologies for NESB students are equally important for all learners.

We need to be on the hunt for what these are, try them out, critique their success, and adjust and innovate based on what we find are effective teaching and learning principles. Most of all, we need to avoid making assumptions. Unpacking the learning into bite-size pieces, along with effective formative assessment, are key tools of teaching, and we should never overlook them, especially when working with NESB students.

As skilled teachers, we have the ability to increase or decrease the learning demand according to the various achievement levels of each member of a group. If whole-class teaching is the usual approach to teaching and learning in our classroom, with little provision for the multi-level nature of the group, we can be sure that NESB students will miss out or become frustrated or bored.

8 When we have students with a very wide range of abilities and only a certain amount of time, how do we cater for those with absolutely no English at the same time as some with a great deal?

Every group of learners is diverse and multi-levelled. The key to catering for a really wide range of levels is to layer in the possibility of choice in how difficult or easy a level a learner might work at. This means that while preparing and planning, we make sure that there are levels within the materials, not so that each student can have an individualised programme but so that, within the overall bits of the scaffolded learning sequence, students have chances to access the simple to the more challenging in bits that are understandable and manageable for them.

At every step along the way, we need to gauge where each learner is and push them just that little bit further. This is the true meaning of scaffolded learning, where the learner gets a bit more input but is still supported, so there is never a gap of disastrous proportions.

This can be accomplished through various techniques and by the material itself. We can:

- speed it up slightly for some or all;
- get those who are able, to be "teachers";
- build up to more complex levels;
- give lots of repetition followed by making more demands on the learner to be independent, for example, by hiding a text or the visuals, allowing some students to view again, while challenging learners who we think might cope not to access that support;
- force students to self-check, using text models for references;
- insist on interaction and sharing between children in a focused way (for example, one asks the question, the other points; one says the word, the other makes a sentence; one reads a sentence or text, while the other one writes what is called out; or one manipulates and shifts while the other matches and reads the sentences);
- get the more able students to explore other resources while those still needing more support and input use the materials at hand for reinforcement and consolidation;
- encourage literate NESB students to use a bilingual dictionary and talk with a buddy who speaks the same first language;
- make all the materials within any learning sequence as interesting yet repetitive as possible so that there is in-built challenge.

Are there language activities we can provide that are worthwhile and not

just fill-ins when we have thirty-two other students in the class?

Learning curriculum area content being covered in our classrooms is important for NESB students. We should not ignore important basics like commands and the instructional language we use in our classrooms. NESB students need to come to grips with basic literacy in English (such things as the alphabet, phonics, blends, basic sight words, and basic sentence structures as found in the Self-pacing Boxes Programme) and the key English language in basic concept areas like colours, shapes, classroom equipment, school equipment, and classroom activities.

So, we can apply the principles we have examined so far, use the best learning activities, and apply these to as much of what we provide to NESB students as possible — but we need to be cunning! We don't have to prepare it all ourselves. We don't have to teach it all. In fact, the other children are often the most effective teachers if we give them guidance as to what to do and how to do it.

We need to depressurise ourselves and be switched into the people resource in our classrooms and school community.

When should we start teaching written English?

From the beginning! We must remember that, no matter how old the NESB student is, he or she has years of catch-up in both oral and written exposure to the English language ahead of them in order to get to the competency and performance level in English of their English speaking background peers. If we concentrate only on oral learning in their new language, this is single-moded and often much more difficult. Using oral language alone relies too much on memorising words and structures only heard and spoken. By layering in words and sentences on cards and paper and using them in repetitive and interesting ways alongside visual or actual materials and talk, the learner has multi-moded support and input and a much better chance of retention.

It is most important that NESB students handle print — how else can they come to understand written text? An integrated approach of the modes makes sense and is, in fact, what has occurred for children whose first language is English and who are ready for literacy in English. We go back to what adults do in a first language situation with their young children. They do not keep books out of their child's world until they think he or she has acquired enough oral English. The effective parent believes in exposure to and the integration of language and yet still gives plenty of repetition and attention to all the parts.

Although there is a recognised threshold of initial oral language that seems to be pivotal in establishing a base for any new language, no one really knows what this is. It is not useful, and will inevitably be inaccurate, if we try to pinpoint when and if an NESB student has enough oral language to come easily to written English language. It is a little like telling someone he or she is still too cold and needs to put on many more clothes, even when the only person who can actually gauge this is the person him or herself.

Are we teaching sufficient areas in English to enable the students to cope with formal English?

To come to formal English language competency is no easy task if English is not the first language. Although the acquisition of social and communicative English is relatively quick for most NESB students (one to two years), being able to cope with the complexities and subtleties of English as is expected and demanded within formal and academic learning, requires at least five to seven years of well-structured learning and teaching.

In response to the question, realistically the answer is "No, we are probably never able to provide for all that the learner needs," because we will never be able to predict or cover all that the student has to cope with in the curriculum. What we can do, however, is make no assumptions, use formative assessment constantly, look for areas where there are commonalities across subject and topic areas, aim for transferable learning, build on what has been established, get the learner to constantly take responsibility for self-checking, using their own thinking, pushing their own boundaries, searching for what they have previously learned, and hooking on new learning and challenges and give them strategies to seek out the "hows" and "wherefores" of English language text.

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Oh, du Lieber Augustin, Alles Ist Hin: But Let's Not Lose the Language!

by Ute Walker

In New Zealand, we often distinguish between community languages and foreign languages. But what is a foreign language to one child may be a community language to another ... and a heritage language to a third.

German is taught to some students in New Zealand as a foreign language and acquired by others as a first language. It is a heritage language for some Samoan families living in New Zealand — those who have German ancestors.

The Deutsche Kinderklasse, the German language Saturday school in Palmerston North, was started as an initiative supported by the local branch of the Goethe Society. The Society had already offered German-language evening classes to adults. As the teacher and co-ordinator of these, I soon became aware that there was a need for German beyond that for foreign and second-language learning in the area. With inquiries for children's classes increasing from families who had emigrated to New Zealand and were looking for a way to assist their children in keeping their first language, a new approach was needed to cater for those first language needs. This article describes the nature of these classes as well as problems encountered and progress made. It is hoped that the practical classroom applications described below might be useful for other community language nests.

To begin with, it was envisaged that the classes would achieve the following objectives:

- Encouraging the use of first language (L1) German.

  Although this is seen to be important with regard to all four skills, the main focus was to be on speaking/listening for the children in group A, whereas practising reading and writing would be emphasised in group B.

- Fostering bilingualism by emphasising the importance and desirability of knowing both English and German.

  The main aim of the classes was the use and promotion of German. However, the teachers would make a point of not giving the appearance that learning and using one language should be at the expense of the other. This meant that English was not completely shut out and translations or switching could be required, in particular for less able students or those who don't have German as a first language.

- Promotion of a positive attitude towards having skills in German and being bilingual.

  The provision of an environment where the use of an L1 in particular and bilingualism in general is cherished and regarded as desirable by both the teachers and the parents was considered to be an important aid to the children's motivation to learn and maintain German.

- Establishment and widening of social networks where German is spoken.

  Many of the children had experienced the use of German only in their homes, and there was a need to provide new and wider social contexts where communication with speakers other than the parents could take place.

- Furthering cultural awareness.

  The language and topics studied were seen as a vehicle that assists the children to learn about the culture of German-speaking countries and to participate in their respective customs.

Classes began in August 1995 on a trial basis and since then have been jointly taught by myself and another teacher, Ruth Martis. Fortunately, the search for suitable premises did not take too long as the local primary school, which was attended by a number of German-language-background children, agreed to make one of its classrooms and the library available. Classes now take place weekly, for one hour (and sometimes two hours) on Saturdays. Apart from the odd clash with other, mostly sports, commitments, this timetable has been very practicable and the majority of children attend regularly.

The classes currently consist of twenty children who have been divided into two groups, according to their age. Group A caters for the six- to eight-year-olds. Children aged nine to twelve years old attend group B. The majority of the children have German as their L1 language. Most of them were born in Germany, Switzerland, or Austria.

There are some exceptions, however. For those who emigrated at a very young age or were born here, English has become much more dominant, even though German may be spoken as an L1 by their parents. In addition, those children who come from mixed marriages often have less exposure to German. These children usually have a lower proficiency or are less fluent and confident in their spoken German.

Reading and writing were found to be the weakest skills among the older children, even for those who can speak German fluently. This is understandable, considering that most of the children's energy goes into learning English when they first arrive in New Zealand and that learning to read and write in that language takes priority if the children are to succeed at school. Nevertheless, for those who may consider going back to a German-speaking country to study at a university or college, having writing skills in German will be essential.

The children's difficulties in learning and maintaining German can also be explained by the fact that the number of German speakers they can communicate with, as well as the number and scope of social situations they can interact in using German, is limited in an immigrant context. Consequently, both the input they receive and the need to refer to the world in German is reduced. Therefore, one important purpose of the classes, apart from the actual teaching and learning they provide, is the extension of the children's and parents' social networks. This, in turn, promotes new communication opportunities and the realisation that German is in fact spoken by other people in New Zealand in contexts outside their own families.

The classes have also been attended by two children with no German language background. While this has meant additional pressures, in terms of giving more attention and preparing special tasks suitable for beginning foreign language learners, the presence of these children appears to have had a positive effect on the group as a whole. Their interest in learning German immediately adds to the importance and status of German. Sharing the language-learning process emphasises the fact that having another language is seen as a desirable goal by English speakers too, which enhances the bilingual objectives of the classes. Although the occasional use of English may be seen as defeating the purpose of a class that emphasises the acquisition and maintenance of German in an immersion situation, it also sends an underlying message to the children that there is no intention that there be competition between the two languages and English does not have to be shut out completely.

So what do we do in our classes? Before describing some of the individual practical tasks used with each group, I would like to mention that at the beginning of each class, everyone gets together to sing a song or play a game. Apart from creating an atmosphere of togetherness, singing or playing helps the children to practise words, phrases, or pronunciation in a non-threatening way. They have built up a nice repertoire of songs, and these have been sung on special occasions, such as an ambassadorial visit and Christmas celebrations.

Group A

Work done with younger children focuses very much on improving oral and aural skills. Ruth often organises lessons around topics that lend themselves to extending the children's vocabulary, such as colours, food, or the body. A variety of activities are used that give the children exposure to and an opportunity to use language associated with these topics. As an example, learning about the body parts included the use of things such as a model of an ear and pictures, in order to explain the terminology associated with physical features. The children themselves had their hands and feet drawn and measured, and their outlines were drawn and labelled on large pieces of paper.

Exercises using the motion of the fingers are used as a playful way to practise the names of individual fingers. A follow-on or revision activity is done with a partner. The children have to find a partner and shake hands while introducing themselves and one of their fingers. In turn, they have to ask about the other person's fingers and their names. For example:

> Guten Tag, ich heiße Markus. Und wie heißt du?
>
> Ich heiße Katrin. Ich habe einen Zeigefinger, und was hast du?
>
> Ich habe auch einen Zeigefinger. Hast du einen Daumen?

Apart from improving word and fluency skills, this activity helps children to practise grammar structures such as first and second person singular verb endings.

Other activities include role playing, acting out little stories, describing pictures, and, of course, listening to stories read by either the teacher or one of the more fluent children. Reading and writing practice, while kept to the basics, features regularly, for example, in the form of spelling the children's or family members' names or easy words. At the same time as correct spelling is practised, the children learn the difference between verbs and nouns, the latter of which require capitalisation in German.

Group B

The main focus for this group is on reading and writing. This varies, however, between two subgroups, which have been established to allow for different proficiency levels.

Writing

One of the main difficulties for German-speaking children in New Zealand is to find the correct spelling for words that may be well known as spoken words but that the children have never seen written down. Although there is a much closer correspondence between the German phonetic system and its spelling than in English, the children find this hard to take advantage of once they start school and learn to write in English.

Classwork therefore often concentrates on finding and practising the words whose German sounds are equated to the corresponding English sound, resulting in the use of the English spelling system. This applies to most vowel sounds and generates spelling errors such as *Igel* (hedgehog) > eagle, *kalt* (cold) > calt, and *weit* (far) > vite, or, in the case of diphthongs, *Auge* (eye) > owga, *heute* (today) > hoyta, or *dein* (your) > dine/dyne, and so on. Tricky consonants that are often confused are German *w* spelt as v, *k* spelt as c, and *s* spelt as z.

Suitable Activities

An idea taken from Sesame Street was to emulate Bert's *w* wall, on which he collects all sorts of things that start with *w*. The children first read the text and become familiar with the idea of collecting words for things that share the same feature, in this case a v pronunciation and a *w* spelling. They then have to find and write up as many other words they can think of that fit into this category. This can be done in small teams of two or three, or individually. As the children enjoy using the whiteboard, they write up their collections, which the other children can share and copy. This kind of activity can also include an element of competition, when two teams collect as many items in a set period of time as they can. It is important, however, to recognise and praise both teams' efforts in order to avoid feelings of inadequacy.

The same text can be recycled later for a similar exercise, this time for *au-* words. The children's task is to find as many words with that spelling as they can, highlight them, and read them aloud. As quick revision at the beginning of the next lesson, *au-* is written on the board and the children have to call out the words they remember that start with that sound and spelling. Other revision and consolidation work consists of cloze texts containing a number of words with *au-* spellings that the children have to fill in. Giving the children ample opportunity to practise and revise is vital, as classes take place only once a week and forgetting takes place all too quickly.

The use of visual prompts for writing has been found to be very useful. For example, they are often used for vocabulary building. The children have to name pictures or match jumbled words with pictures. This may be followed up by sentence or paragraph writing. Scenes such as "At the Beach", "Around the House", or whole picture stories are ideal for discussions that form the basis for a written description of what is shown in the pictures. Provided that authentic, interesting, or humorous pictures are used, they can become very entertaining. An additional bonus is that they can be utilised in a very flexible way, allowing for the different abilities of the children. Alternatively, the children often produce their own images (for example, as an illustration to a story they have read).

Poems are used regularly in class. As an example, the six-line poem below has been used in the following way:

1. Repeated reading off the board in chorus until the children are confident.
2. Erasing two or three words before each following reading.
3. Finishing off with reciting the whole text by heart.

Arme Tante Adelheid
Zur Mittagszeit durch Lüdenscheid
spaziert die Tante Adelheid
in ihrem neuen Sommerkleid.
Die Tante Adelheid ist breit.
Das Sommerkleid ist nicht so weit,
das Sommerkleid ist eng.
Peng!

Apart from the challenge of remembering everything, the chorus reading helps the weaker readers to feel comfortable and not to feel put on the spot. An activity such as this integrates reading and speaking skills in an enjoyable way, as word recognition and sound production go together. A writing follow-up activity can then be given in the form of a cloze text, where most of the words requiring an *ei* spelling are left to be filled in.

Rhyme can also be used to encourage the children's own creativity. For example, after reading two or three variations of a counting-out rhyme such as:

Kleine Dinosaurier
spielen gern im Dreck.
Dann duschen sie im Wasserfall
und du bist weg.

Additional ones are cut up into individual lines, which the children can then assemble into new rhymes. A more difficult task would be to make up their own rhymes according to the same pattern, which brings about quite funny results.

There is at times a strong thematic or topic focus in the activities and materials chosen. These may, for example, link in with festivals such as Easter, Christmas, or St Martin's Day or games such as kite flying. The work done in class relating to these is usually accompanied by hands-on activities, for instance, kite making, Christmas baking, and making Christmas decorations. Apart from further consolidating things learned in class, these practical projects help bring the two groups and all the parents together. They bring about tangible results, such as gingerbread houses or lanterns for the parade on St Martin's Day, which the children get acknowledgement for. For example, gingerbread houses that were put on display at the Palmerston North Goethe Society Christmas dinner were also pictured in the local newspaper, and this gave the children an enormous sense of achievement and pride.

The teaching of grammar has mostly been done in an implicit way. Grammar structures are often practised without explicit rules being given, which encourages the understanding of the rule system by way of inference. However, rules are explained where they are quite simple, for example, in the case of capitalisation of nouns in German or when the children may ask for more information themselves. The formation of the present perfect tense, for example, was presented in a variety of reading and writing activities centred around the topic of holidays. While the use of the *ge-* prefix for the participle was quite easily shown through a series of pictures matched with the corresponding actions described in the present perfect, the reasons for using *sein* or *haben* as auxiliaries had to be explained in detail. This was followed by controlled practice for consolidation.

There is a whole range of other activities that we have found useful in our classes:

- drama;
- reading and telling jokes;
- dictation to partners;
- fill-in speech bubbles;
- word snakes;
- crosswords;
- writing story endings;
- taping individual story readings;
- silent reading for pleasure.

There are two further aspects of our classes that deserve mentioning. Firstly, the group has been in contact with a primary school in Germany. This has provided the children with a very authentic task: to write and read letters in German. This further enhances a positive perception of the role of German in that it shows that the language can be used in real-life situations. Secondly, occasional outings such as going kite flying or treasure hunting in the bush are important opportunities for socialising and interacting in German. A winter weekend camp filled with games, outdoor exploration, and cooking is planned.

Materials

A large portion of the materials we have used we have devised ourselves. Although this can be rather time consuming, it does give us the flexibility to cater to the children's needs. While extracts from German-language school books have been useful, many ideas and inspirations have come from a variety of other sources, for example, primary education journals such a *Primar*, children's books, and other materials published in German. Only a few of the latter have been purchased, because of financial constraints, but we were able to borrow publications from the Goethe Institute in Wellington.

Thanks to the generosity of the parents, a mobile library has been set up for the loan of books, audio cassettes, and videotapes in German that can be shared by all.

Problems and Difficulties

One of the first problems encountered was having to deal with the various levels of competency among the children. Not only did they range in age from five to twelve (with only two classes available), but their knowledge of the language differed hugely. While some of the older children would be suited to a more advanced class if their age were the only factor, their language skills are sometimes below those of some of the younger children. This has been addressed by subdividing the main groups. Students who need more help or attention are supported by either an older student or a parent. Such additional support is also needed by the shy children in the group in order to help them gain more confidence. This can be difficult, however, when there is not always a parent or older, more advanced child available to help.

The low frequency of the classes is a definite problem. Meeting only once a week means that forgetting things learned is a constant factor, and a lot of revision work is required. This becomes even more difficult when parents' expectations are high while progress is slow.

Locating appropriate published materials is not always easy. While there is an excellent selection of German-as-a-foreign-language teaching materials and age-graded readers and primary teaching resources, very few resources are geared to the needs of children who are German-speaking immigrants living in countries like New Zealand.

The classes have been almost exlusively self-financed. The parents have borne the bulk of the costs. Some support has been received from the German Embassy, through the Goethe Society in Palmerston North, which acknowledges our classes' contribution to the promotion of the German language and culture in New Zealand. A recent grant from the Palmerston North City Council has enabled us to purchase some learning resources from overseas that had up to now been been unaffordable. It is fortunate that the parents have been able to carry a lot of the financial burden, but this has not been easy for everyone. As long as language maintenance schools remain the responsibility of community groups themselves, their continuation and success will never be guaranteed. The future of our classes is therefore uncertain.

The scarcity of suitable (or available) teaching staff is a further concern. While Ruth and I get enormous satisfaction from running and teaching the classes, it also puts a lot of pressure on us and our families. The commitment to teach on Saturdays, not to speak of preparation time, takes a big chunk out of our weekends, and we both have other, full-time jobs. While it is no problem to get a parent to volunteer to supervise on the odd occasion when one of us is sick or unavailable, it is not easy to find other teachers to take over the class. And what of the the future?

Conclusion

This description of the activities of the Palmerston North German language maintenance classes shows some of the practical aspects, as well as the problems and difficulties. The survival of the classes to date is owed to the continued support of the parents and the regular attendance of the children. This clearly indicates that there is a need in the community for first language maintenance of German. Apart from assisting children and families in maintaining their cultural roots and identities through their mother tongue, first language maintenance is also likely to achieve a long-term gain for New Zealand society as a whole, since it promotes bi- and multi-lingualism.

While German is learned as a foreign language at many schools in New Zealand, so far there has been little access to language maintenance classes in German. To date, German language maintenance has been the responsibility of families and reliant on the individual initiatives of cultural groups and German-language organisations. It seems a sad state of affairs when a pool of bilingual or potentially partially bilingual speakers has to wait until secondary school before they have access to German language classes. Not only are skills lost by then, but the foreign language teaching context is not always conducive to the retaining of a first language. In view of the fact that, in Australia, Germans have been found to have one of the highest levels of language loss (Clyne, 1985), it is important that language maintenance efforts be fostered, ideally on a national basis, to counter a similar development in New Zealand.

Useful Teaching Resources

Astro, du und ich (Verlag für Deutsch — stories and basic exercises, with an audio cassette)

Deutsch mit Peter und Petra (Verlag für Deutsch — textbook for primary school children)

Grammatikschule (Dürr and Kessler — introduction to basic grammatical concepts at four levels)

Oxford Children's Picture Dictionary (useful visual material to build vocabulary)

Schatzkiste, Gilde (photocopy masters with a variety of activities)

Song and Story Kits (Menschenkinder — a series of songs, games, stories, and so forth for teachers and parents)

Useful Addresses

Other resources for teaching German can be found in the catalogues of the following:

Aquila Language Bookshop, 43 High Street, Auckland — phone/fax 09 373 3801

Intext Book Company, 823 Glenferrie Road, Hawthorn, VIC, 3122, Australia — phone 0061 3 9819 4500, fax 0061 3 9819 4511

The Goethe Institut stocks reference works, newspapers, periodicals, and audiovisual materials, as well as teaching resources, in German. Their address is: Goethe Institut Wellington, 150 Cuba Street, PO Box 9253, Wellington — phone 04 385 6924, fax 04 385 6883

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Teaching Practices for Bilingual Classrooms: Which Are Most Successful?

by Patisepa Tuafuti

Which teaching practices are the most successful in bilingual classrooms? A study of Samoan students in a year 4 and 5 bilingual class at Robertson Road School in Mangere starts to give us some of the answers.

Teaching Mathematical Story Problems in Two Languages (Samoan and English)

Students from minority communities are often labelled slow learners, students with learning difficulties, students at risk, problem students, and underachievers. The inability to understand the language in which the curriculum is delivered inhibits the development of many minority students, who are often labelled as students with a language disorder as a consequence. Holmes (1982, 26-7) discusses the importance of teachers' perceptions and expectations and states that "educators' expectations can have a self-fulfilling effect. Labelling students negatively can be crippling."

The focus of this research was the idea that the development of a second language is partly a function of the prior development of literacy skills in a first language. Second language learners learn most successfully when the curriculum is delivered in a language that is meaningful and comprehensible. Knowing something about a language can increase their understanding of the exact meaning of what they see, hear, and read.

This research was conducted during the second term in 1994. It included a ten-week programme of pre- and post-assessment and the teaching of mathematical problems in Samoan and English.

The target group were year 4 and 5 (standard 2 and 3) students who were, at the time of the research and according to their classroom teacher, displaying language and mathematical problem-solving difficulties.

Students classified as having learning difficulties may have a wide variety of characteristics, ranging from academic difficulties to social and emotional problems. At school, literacy problems often lead to difficulties in other subject areas (such as mathematics) where reading is required in order to access and understand information. Minority students who have reading problems in English may not be literate in their first languages either.

The Research Hypothesis

This research began with the hypothesis that second language learners who have developed proficiency in a first language will show greater improvement in the development of literacy skills in a second language and that a first language will be maintained and second language proficiency will improve if codeswitching is avoided during first language (L1) maintenance and second language (L2) development.

The following questions listed the variables that were to be studied.

1. Would students who are proficient in the Samoan language find it easy to solve problems that are expressed in English? How would they perform in pre- and post-tests in both languages?
2. What about those who are not proficient in either language? How would they perform?

Another variable that was to be looked at was the performance of students who, at the time of the research, used Samoan at home compared to those who used English only and compared to those who used both languages. These dimensions were explored through a bilingual questionnaire. For example, the questionnaire asked:

What languages do you usually speak or hear spoken at home? Tick one:

(A) Samoan only;

(B) English only;

(C) Both Samoan and English.

Terms

Some of the terms used in this research are defined below:

codeswitching — switching from Samoan (L1) to English (L2) when gaps in Samoan appear, or vice versa.

minority students and communities — students and communities whose first language is not English.

bilingual education — a programme that teaches students whose first language is not English to use English effectively but values, maintains, and extends their first language.

first language — the students' dominant language — the language in which they have developed the most proficiency.

heritage language or *mother tongue* — the language of a student's ancestors. In some contexts, it refers to the language of the indigenous people of a country. For some Samoan students, their heritage or mother tongue may not necessarily be their first language.

second language — English in this study, as most of the students in the Samoan bilingual class used English as their second language.

mathematical story or word problems — problems in mathematics that are expressed in words or stories.

Description of the Experimental Group

The ten students selected to take part in this research project were in a composite year 4 and 5 class. Two were in year 4 and the rest in year 5. Five were boys and five girls. Their chronological ages as at June 1994 ranged from eight years four months to nine years eight months. Their English reading ages ranged from five years six months to nine years ten months. Nine of the students had been born in New Zealand. One was born in Western Samoa and migrated to New Zealand when he was five years old.

According to the classroom teacher's description of the class, the majority of the students were "passive bilinguals". In other words, they could not speak Samoan but could understand it. For example, if you asked them something in Samoan, they would respond in English. The main aim of the Samoan bilingual education programme at the time of the study was to increase the students' knowledge and understanding of a target language (English) as well as maintaining and increasing proficiency in the Samoan language and culture. Because mathematics was usually taught in English by their classroom teacher, this group was specifically selected for the research experiment.

Methodologies

The three major variations in teaching methodology that affect the use of two languages in a bilingual classroom are:

1. A concurrent approach, which includes codeswitching and translation. It is thought that this is one of the least effective methods of teaching in bilingual education. Some teachers assume they are teaching 50% of the time in Samoan and 50% of the time in English when, in reality, they use English more than 50% of the time and the students receive an implicit message that English is more important than Samoan. For example, a teacher might teach 90% of the time in English and only 10% of the time in Samoan. Samoan might be used only for lotu (prayer), songs, and "growling".
2. An approach that involves three steps in a team-teaching situation. For example, in step one, an introduction is given in English by one teacher, then, in step two, the same lesson is presented by the second teacher in Samoan, and finally, in step three, the lesson is reviewed with the whole class in both languages.
3. The complete separation of the languages by time, place, function, person, or area of curriculum. In this study, the researcher separated the languages by time.

A Summary of the Research Programme

The teaching took place over ten weeks: five weeks in Samoan and five in English. I explained to the students that there was not going to be any codeswitching or translating during lessons and activities. In other words, there was going to be no switching from Samoan to English during the lessons in Samoan, or vise versa.

However, the students were told they could respond in whatever way or using whichever language they felt most comfortable with at the time.

Because the focus of the research was to investigate whether students who have difficulty in understanding story problems have developed language proficiencies, codeswitching is not an ideal method. I responded only in the language for which I was serving as a model at that point in the experiment. I strongly believe that codeswitching is ineffective, as students may tune out the language they do not understand and simply wait for the translation or switch. Miller (1984, 351) states that "Codeswitching serves as a primary type of input rather than one which clearly distinguishes two language systems. Extensive codeswitching is sometimes referred to as 'interference', or negative language transfer, between the two languages."

Teachers have to decide what teaching methodology to use (and which topics to cover in which language), but avoiding codeswitching may improve students' listening skills. As soon as the students in the experimental group understood that there was to be no switching between L1 and L2, they became much more active listeners. This was documented in the classroom teacher's report of the study.

Students come to understand new mathematical ideas when they actively form a relationship between new knowledge and language and the mathematical knowledge and language they already have. The mathematical story problems used in this study were based on addition, subtraction, multiplication, and division. The problem types were those with unknown results, changes, and starts. Comparison problem types were those with unknown differences, compared quantities, and references. The ten students were pre-assessed in Samoan. From this test, an overview of the students' levels of achievement was developed. A teaching programme was then planned once their areas of greatest need were identified.

The same process was conducted in L2 during the second five weeks. Solving mathematical problems involves oral, aural, reading, practical, and written forms. The students were asked and were expected to respond to each story problem in the pre- and post tests in a written form, in numerals, or with diagrams. This made the data analysis process much easier for the researcher.

Each day's lesson began with a lotu, followed by a discussion and revision of the previous day's work. The students were given the choice of working in smaller groups or individually. Observing individual students' abilities to solve problems during group activities was an effective assessment strategy. Two Samoan and two English lessons were recorded to guide and support future lesson planning.

Some students showed excellent understanding of problem solving concepts, although they responded in (L2) during (L1) lessons or (L1) during (L2) lessons. The researcher feels it is very important for teachers of bilingual classrooms to respond to students only in the language in which they are serving as a model at the time.

Each day's lesson concluded with the sharing of ideas and a demonstration of each group's solution to a problem. The students thoroughly enjoyed each lesson. They were encouraged to use body language to express this (for example, clapping, nodding, stamping, clicking and winking). Untuned instruments were also used. Because the students enjoyed singing, they were encouraged to sing each problem in whatever tune they chose. The new terms and phrases were demonstrated and explained before each lesson began.

There are several ways to make word problems easier for students to solve. One strategy that the researcher used was to read or sing each problem clearly, one step at a time, asking each student to model each step at it was read or sung. During the experiment, language could be simplified but not translated. Familiar situations were used.

The Classroom Teacher's Support

A good working relationship with the classroom teacher was fundamental to the successful running of the programme. The whole teaching experiment and all the ideas involved were discussed between the teacher and researcher beforehand. After about a week or two, the rest of the class became interested and wanted to become part of the experiment. At that point, the classroom teacher's support became even more necessary during the lessons.

Data Collection and Analysis

The performances of the experimental group in the pre- and post-tests, in both L1 (Samoan) and L2 (English), were compared. The results were computed as percentages on bar graphs. Students who used (or were spoken to) in Samoan at home were compared to those who used English only and to those who used both languages at home.

The other variable that was analysed (primarily for the classroom teacher's future planning) was the level of difficulty of the problems used in the experiment. The pre- and post-test results were used to classify the mathematical problems in the order of difficulty experienced by the experimental group.

Results

Pre- and post-tests in both Samoan and English showed that the students who scored highest in Samoan also scored highest in English. The results of those who used, and were spoken to, in Samoan at home are higher than those of the students who reported that they used only English, or both languages, at home.

These results suggest that bilingual students learn best when the curriculum is delivered in a language that is meaningful and understandable to them (in other words, is delivered in the language they have developed the greatest proficiency in). This finding has obvious implications for the teaching of students from non-English-speaking backgrounds in New Zealand schools.

The Classroom Teacher's Report

The classroom teacher reported afterwards that:

> Although only ten children were involved in the study, the whole class participated with enthusiasm in most lessons. The children have obviously shown great progress, not only with mathematical problem-solving skills but with self-esteem and social skills, as most of the activities planned by the researcher were performed in pairs, in small groups, or with the whole class. Some of the activities are still used in the classroom. The study has certainly empowered the children in the unit, not only to use their heritage language in the classroom, but also to gain an understanding of the importance of maintaining their language, culture, and customs. Those who had poor listening skills have also shown progress as the researcher emphasised the importance of listening to and looking at the speaker, especially when there was no codeswitching or translation during the research study. For that reason, the children have started to learn to become active listeners.
>
> Ali'itasi Tugaga

The Significance of This Study

I hope that this study will stimulate classroom teachers to look more deeply into the problem of assisting bilingual students with effective educational experiences within our education system. I hope that teachers of bilingual classrooms will explore a range of bilingual classroom teaching methodologies and then select the one that best caters for each bilingual learner's needs. The problem bilingual classroom teachers need to avoid is when higher level functioning is not developed in either language, a state sometimes called "semi-lingualism".

The fact is, just because a minority or bilingual student cannot solve mathematical problems in English does not mean that she or he is at risk, is stupid, or is a slow learner.

Finally, it was intended that this experimental study would also begin to answer some of the questions that our Samoan parents and community ask concerning the relationship between first language literacy in Samoan and English. Some Samoan parents still believe that the fastest way for their children to learn English is for them to speak and use English at home, even when they (the parents) are not proficient English speakers.

A substantial amount of research has shown that the fastest route to second language literacy is through the first language teaching and learning. Cummins (1978) states that there is a "common underlying proficiency" associated with literacy that can be used in all languages that we know. Literacy-related abilities are much more easily developed in a student's first language. Once literacy-related abilities are developed in L1, they can be applied to any other L2 language that the students might be learning.

Once students discover how their first language can be used to solve mathematical problems, they can easily learn to use a second language in the same way. Problem solving in the first language benefits both first and second language development. The evidence for this is documented in Cummins (1981). Research concerning first language literacy in bilingual communities (in French in Canada, in Welsh in Wales, and in Navajo in Arizona) is documented in Cummins (1978, 1981, and 1984) and Baker (1985 and 1988).

There are clear implications here for the development of literacy programmes in Samoan-English bilingual classrooms in New Zealand, Western Samoa, and American Samoa. Although it is generally believed that first language literacy programmes in the home and school are beneficial, student performances vary, owing to other factors, such as attitudes towards first language maintenance.

This limited study by itself will not convince all our Samoan parents to support Samoan-English bilingual programmes in New Zealand or convince teachers in bilingual classrooms to change their teaching methodologies, but it will, I hope, give pause for thought and encourage others to undertake more detailed studies with larger groups of students.

I strongly believe, as a consequence of this study, that the separation of two languages in time is the most successful teaching methodology for bilingual education.

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The Linguistic and Educational Background of the Lao: A Resource for Teachers

by Hilary A. Smith

There are over a thousand Lao people living in New Zealand, many of them students in New Zealand schools. So who are the Lao?

In 1992, the United Nations Declaration on the Rights of Persons Belonging to National or Ethnic, Religious, and Linguistic Minorities asserted, in Article 4.4, that:

> States should, where appropriate, take measures in the field of education in order to encourage knowledge of the history, traditions, language, and culture of the minorities existing within their territory.

Lao children and their parents belong to a minority group in New Zealand. In this article I have used the terms *Lao* for the people, language, and country and *Vieng Chan* for the capital city. These reflect Lao usage, as opposed to the terms *Laos*, *Laotian*, and *Vientiane*, which were traditionally used in French and English, and may still be preferred by *some* Lao.

Lao is a small land-locked country in South-east Asia, bordered by the Mekong River with Thailand in the west and by mountains with Burma and China in the north, Vietnam in the east, and Cambodia in the south. The country is slightly smaller in land area and population than New Zealand, and there are more than sixty indigenous ethnic groups, the largest of which is the Lao, who make up about half of the population.

This geography has produced a dynamic history as kingdoms, empires, and political movements have waxed and waned, influencing the languages and cultures of the area. From the mid-1970s, this turbulence resulted in a diaspora of Lao refugee communities throughout the world. In other countries, these communities were from a range of ethnic groups, but the people who reached New Zealand (via Thailand) in the 1980s were from a Lao ethnic background.

Fifteen years on, the biggest community of Lao live in Auckland, with a smaller group in Wellington, and other families elsewhere around the country. Lao students in New Zealand include children who were born after their parents left Lao, students of all ages who came later under the family reunification scheme, and adults who want to upgrade their qualifications. Most of them no longer have significant difficulties with communication in English and some no longer use the Lao language widely.

In this article I aim to provide teachers with some knowledge of the linguistic and cultural heritage of the Lao students in their classrooms, as well as some suggestions for how to encourage a multi-cultural classroom atmosphere in which students from minority backgrounds will flourish.

The Language of the Lao

Lao is a member of the Tai language family, which consists of approximately sixty languages found in Lao, Thailand, Vietnam, Burma, Cambodia, China, and Hainam Island. Today the number of Tai speakers is over fifty million, of whom thirty million speak Thai (formerly called Siamese).

Origins of the Tai Languages

Tai peoples are thought to have originated in southern China. In Proto-Tai language, there were four tones, and each word was one syllable composed of an initial consonant, a vowel, and sometimes a final consonant. This basic word structure remains in the Lao language today, although with six tones.

When the Proto-Tai peoples started coming under pressure from the Han Chinese, they moved south to establish in today's Yunnan province the Tai kingdom of Nan Chao in the eighth century. They gradually continued south, down into the valleys of the Mekong and Menam rivers, where they came into contact with the Khmer Empire of Kambuja-desa at Ankhor (in modern-day Cambodia).

The Tai came under the domination of the Khmer civilisation, in turn influenced by southern India via the sea route that had brought:

> Indian traders, colonists, military adventurers, Hindu priests, Buddhist monks, and missionaries, bringing their language (Sanskrit), their script (a South Indian Grantha variation of Brahmi) and their religions (Hinduism/Buddhism).
>
> Gaur, 1984, 114

The Brahmi scripts, thought to have developed from Semitic, were used for writing the Pali and Sanskrit scriptures of Buddhism. They used approximately fifty basic syllabic signs, containing an inherent "a" vowel. Other vowel signs were written before, after, above, or below the consonant. The basic structure of these Indian scripts was unaltered when it was adapted to the Tai language, with some change to express the variety of Tai vowels.

With Buddhism, new words from Sanskrit, Pali, and Khmer came into Tai and can be distinguished from its original, monosyllabic words. King Ramkhamhaeng of the Sukhothai Kingdom is believed to have combined these various scripts into an official Thai script in 1283, although there are two Lao traditions that do not fit with this: that a Lao King Ruang introduced the Thai alphabet in the middle of the first millenium and that it developed from a Burmese Pali script (Diringer, 1968, 385). In any case, Lao writing developed in the form of two scripts: a religious script and an ordinary script used for lay texts, and for all texts from 1930 onwards (Lafont, 1989, 69). Some time after the orthography was developed, a tone split occurred in South-east Asian languages, which resulted in fewer initial consonants and more tones.

Redundant consonant letters changed into tone indicators, and four diacritical marks were added.

Language in Lan Xang

The first Lao kingdom was established in the fourteenth century at Luang Prabang (in the north of modern Lao) by Fa Ngum, who had been brought up at the Khmer court at Ankhor. He established Lan Xang (the Kingdom of a Million Elephants) as a Buddhist state, that confirmed the hierarchical social order under the king, nobles, and monks. This social structure was reflected in the language, which until recently possessed three different vocabularies: one each for the nobility, for monks, and for commoners. The royal and religious vocabularies were composed almost entirely of Sanskrit and Pali words. There was also a hierarchy of personal pronouns, used according to the relative status and age of the speakers, but today the respectful forms are mainly used with monks.

The Lao education system was then in the hands of traditional village temple schools. These schools were for boys from the ages of around nine or ten years, and although they aimed at teaching a wide range of religious, ethical, and manual skills, not many had the resources to follow the full programme:

> It is probable that the majority teach little more than the basic elements of Pali (and in fewer cases Lao) with some arithmetic, along with traditions of origin, and oral grounding in Buddhist doctrine, and much practical manual training. Instruction is preponderantly oral, with an emphasis on memory training, recited verses, and singing This system remained largely unchanged until the 1870s. LeBar and Suddard, 1960, 80.

Lan Xang engaged in wars with various Burmese, Siamese, and Vietnamese states. The Lao capital was transferred to Vieng Chan in the sixteenth century. By the seventeenth century, the kingdom included most of the northern and eastern territories of present-day Thailand. (This is the area now called Isaan. It has over fifteen million Lao speakers.) From the eighteenth century, the Lao kingdom split into three states, which progressively declined in power in relation to their Vietnamese and Siamese neighbours.

Language in Colonial Lao

In the late nineteenth century, the French, who had suffered defeat in the Franco-Prussian War (1871), began their international expansion in an effort to counterbalance the influence of Great Britain and Germany. Their influence was to be primarily cultural, particularly through the French language. They established a protectorate in Lao and, in 1900, began rebuilding Vieng Chan, which had been sacked by the Siamese in 1827. The boundaries of the modern state of Lao were decided at this time, resulting in many ethnic Lao finding themselves citizens of Thailand.

Under the French, there was an attempt to combine secular and monastic schools, but only a tiny minority of students ever received a French-language secondary education. There was one lycée, or senior high school, where students could sit the baccalauréat in their tenth year of study. An even smaller number of students went on to receive a higher education abroad.

The Japanese presence in Indochina in the early 1940s, together with Bangkok's pan-Thai aspirations, resulted in a renaissance of Lao nationalism and an interest in Lao literature. The first Lao language newspaper was established at this time. In 1945, the Japanese briefly took power from the Vichy French administration. The Lao king declared independence. Of the six French teachers in the country, two were killed and the other four fled.

On the departure of the Japanese and the return of the French, anti-French tribal chiefs, the traditional Lao élite, and pro-Vietnamese Lao continued the struggle for independence from the French. In the 1950s, the Indochinese Communist Party was re-established. With the Ho Chi Minh trail providing access from North to South Vietnam through northern Lao, there was a rapid increase in American military aid to the Royal Lao forces. Consequently, English began to be taught in secondary schools (and some temple schools) in the 1960s. In 1971, a collège polyvalent was set up in Vieng Chan, in which Lao became the first language, followed by English and then French as foreign languages.

However, many believed that the French language remained the key to the development of the country. An educated Lao élite, who had often been trained in Vietnam, were more literate in French than in their mother tongue. It was considered too expensive to develop resources for the teaching of the Lao language.

A further consequence of these years of unrest was that many children growing up in war zones had an erratic experience of formal education.

Language in the Lao People's Democratic Republic

In 1975, the Lao People's Democratic Republic was formed, and this resulted in many people fleeing across the Mekong River to become refugees in Thailand.

In the Lao People's Democratic Republic there was a new emphasis on fostering the Lao language. The spelling was standardised by the new government, using the completely phonetic system of the Lao Patriotic Front, with the aim of rapid improvements in literacy. This replaced three existing systems: a phonetic system used by the Committée Litteraire, another by Buddhist monks that followed the etymology of words, and a third influenced by Thai spellings. Modern written Lao has twenty-six consonants and twenty-eight vowels and is written without spaces between the words.

However, the new government did not have the resources to support a huge increase in primary education, and standards fell as teachers joined the stream of refugees, which in turn contributed to the decision of still other families to leave. For economic reasons, English is now replacing French as the language of international communication in Lao.

The Lao in New Zealand

Their Refugee Background

Those Lao who crossed the Mekong to Thailand faced a dangerous journey and could carry only a few possessions. Then they waited for resettlement in refugee camps. It was up to individuals to take advantage of whatever English language facilities were available in the camps. Some of these were private and required payment. Girls and women often missed out. Those who were accepted as official refugees to New Zealand then spent about six weeks at the Mangere Reception Centre in Auckland. Teachers at the centre report that students who came from refugee camps were often disorientated about time, could not learn independently, had difficulty in accessing printed material, and showed a lack of concentration (Cochrane et al., 1993, 18).

A particular difficulty for adult learners was the loss of status that occurred when the Lao qualifications they had gained were not accepted here, even when the language barrier had been overcome. Years of retraining were necessary in order for them to be able to work in their original fields. Often only unskilled work was immediately available to them in New Zealand. Vanvilay (1990, 115) points out the particular difficulties for people who had a very high position, when they start again in a new country.

It was common for people to prioritise employment over retraining (including language courses) as many were parents of young children and wanted to establish a firm financial base in their new country.

Their Cultural Background

Lao students in this country face a new system of education superimposed on a traditional one. The students currently in our classrooms are not refugees who have recently arrived from a camp in Thailand, as was the case with earlier groups. Their home life is often completely within the close social networks of the Lao community. School is often the only time when they take part in the culture of the wider society. A lot of school work makes assumptions about cultural knowledge, which adds to the learning burden for students from non-English speaking backgrounds.

Two cultural concepts that especially affect the learning styles of Lao students reflect the principle of social harmony. The first is the concept of *gengjai* (a reserved heart) which operates to uphold differences in status:

> When, according to logic, rationality, or empiricism, the inferior is right, he (sic) will often defer to the opinion of the superior in order to maintain the status of the superior. This is done because absolute truth is not valued as highly as are human interactions.
> Murphy, 1976, 14

These differences may be between the students themselves or between the teacher and a student. Traditionally, a Lao teacher has high status. As a result, students are likely to give an answer that will please the teacher and may not be willing to express dissatisfaction or incomprehension. They may also be unwilling to give feedback, even when specifically asked for it. A problem may occur when a student does not want to jeopardise a status relationship by achieving more than another student who has a higher status. Classroom interactions can be further affected by differences in status caused by the relative ages of the students. For example, some role plays would cause embarrassment and loss of face.

A second way in which harmony is maintained in the Lao culture is through the concept of *jaiyen* (a cool heart), in which extreme displays of emotion, direct agreement, and disagreement are avoided. Classroom activities that require debate may cause discomfort for Lao students. A further consequence of jaiyen is the implicit, rather than explicit, expression of opinions. Students may find it meaningless to spell out assumptions, as is often required in western academic writing.

Lao learning styles are also affected by the traditional schooling opportunities that were for so long offered by parallel secular and monastic systems. The consequence of having two systems is explained by Luangpraseut as a view of learning in which wisdom is pitted against knowledge. Wisdom is thought to be more important than knowledge and is achieved by following a Buddhist master on the Eightfold Path to enlightenment. Memory training was regarded as an important skill, with recitation competitions held to foster it. A lack of emphasis on individual access to texts, together with the "minimal doctrinal knowledge" of Lao monks, has contributed to a general lack of literacy and literary skills (Luangpraseut, 1987, 126-7). An emphasis on Buddhist training left a narrow role for knowledge obtained through secular education, which was based on a French system, a system that itself placed a strong emphasis on the rote memorisation of facts. Rote learning is also important in the performance of sung poetry, a traditional art form.

The expectation Lao students bring to New Zealand classrooms may therefore be of a limited range of learning activities. They may be reluctant to participate in classroom activities that are outside these expectations.

Suggestions for Classroom Practice

The following suggestions may help when you are teaching Lao students. This approach aims to raise awareness of the advantages of multiculturalism, and would benefit any students from minority backgrounds.

- Emphasise the resource that students from bilingual backgrounds bring to the classroom.

  Often the emphasis is on the problems of students who are trying to improve their English, and the opportunity may not be taken to promote the benefits of bilingualism and the advantages of cultural knowledge that come with it. Other class members who are monolingual English speakers may see only the problems of Lao students and may feel threatened when they hear them speaking Lao. Work needs to be done to raise the awareness of both groups. A simple way to start is by having as much bilingual material as possible in the classroom to encourage the idea that many languages can be used educationally.

- Foster first language maintenance.

  It is important that people from minority groups be aware that the maintenance of their language has a cognitive and social benefit and will not detract from their learning English. Some Lao communities have organised weekend classes in the Lao language and encouragement from regular class teachers for students to take part may support this activity.

  Making an effort to pronounce non-English names correctly can be a symbolic gesture of support. Some students decide to use English names to avoid embarrassment. This choice can be discussed and possibly reversed.

  In the classroom programme, teachers could include bilingual tasks, such as bilingual writing. This is useful even when the teacher cannot read all of the work produced, but it will obviously be more relevant if a reading audience can be found within the school or community for the bilingual material. Arranging for the purchase of a Lao font for computers (possibly through the local Lao community) would enable the presentation of bilingual work to be of a high standard.

- Explore with students the underlying assumptions of learning and teaching in the classroom.

  This may help students bridge the gap between home and school cultural educational expectations. For example, the differing roles of teachers and students might be discussed. Where appropriate, parents could also participate. This discourse might lead to the incorporation of some rote learning tasks into lessons, for example, the memorisation of poetry. Such Lao techniques of learning are possibly underexploited as educational activities in discovery-oriented classrooms.

- Avoid downgrading tasks to benefit second language learners.

  A response to students having difficulties with assignments can be to simplify them, removing their more creative aspects in the process. This may frustrate learners who were able to produce highly creative work during their previous schooling in Lao. In her study of four Lao secondary school students in the United States of America, Fu (1995, 99) found with one of her students that the language of his poetry was fluent and rich, he made few grammatical errors, and his writing flowed smoothly. By contrast, the language and sentence structure of his book report writing were copies of those in the teacher's guidelines, with broken and incoherent sentences.

- Develop the kinds of class assignments that allow students to research their culture of origin.

  Another finding by Fu was that Lao students responded best when their school work encouraged them to incorporate aspects of their culture into what they were doing, for example, assignments in which they told traditional stories and legends or the stories of their own lives (such as how their family escaped across the Mekong into Thailand). Particularly interesting was that for one of the students Fu studied, this kind of activity was required more in a higher stream. When her English language difficulties caused her to be moved to a lower stream, she found the work more difficult, because the more mechanical tasks at that level required less input from her own life experiences.

Conclusion

An understanding and appreciation of our students' backgrounds is necessary if our programmes are going to be planned for maximum learning to take place. In the long term, the awareness that results may encourage a higher degree of bilingualism in the wider community — a very meaningful manifestation of multiculturalism.

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A brief manual for teachers, comparing Lao and English expressions for everyday topics and functions.

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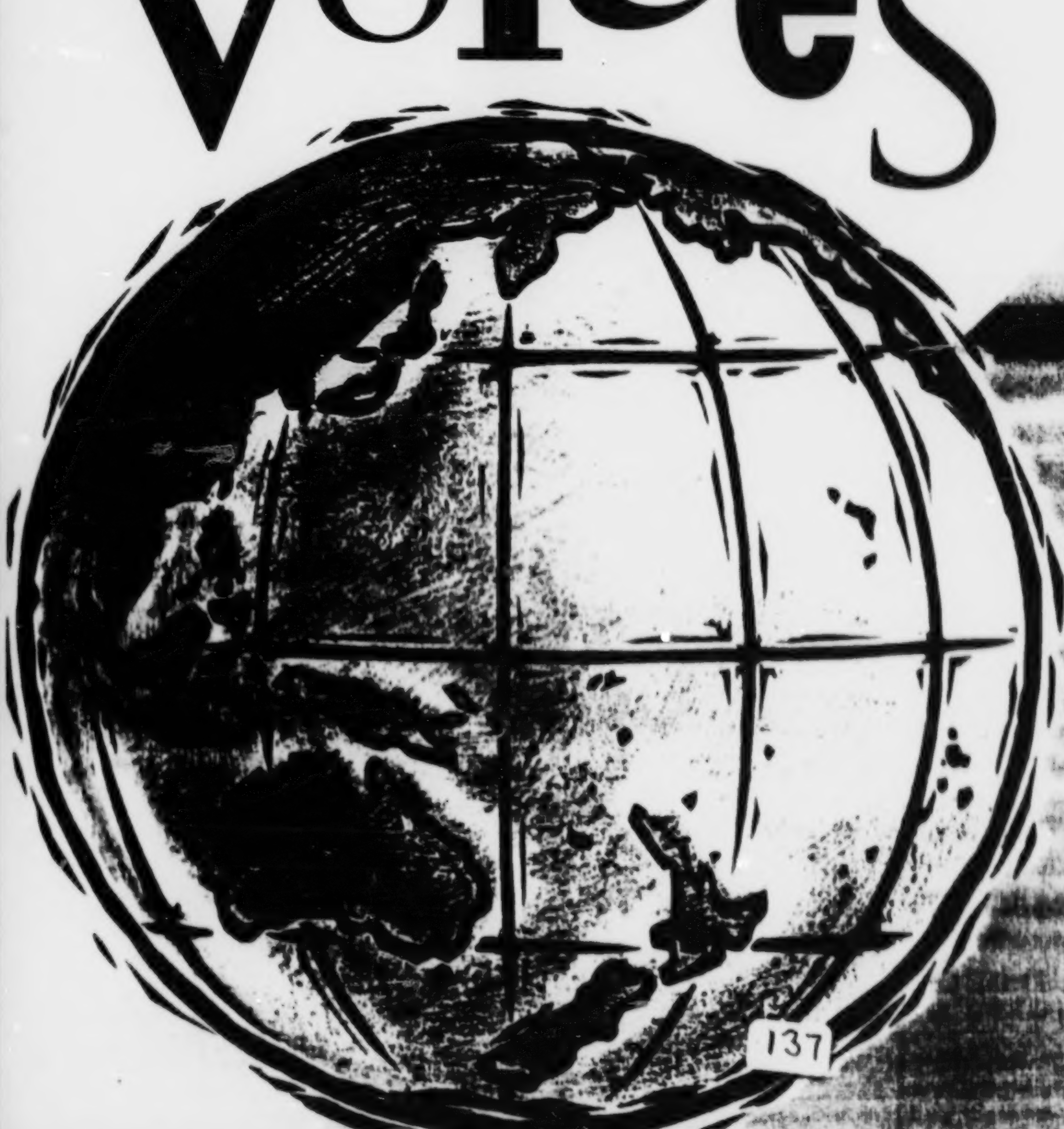

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Introduction

Many Voices is published by the Ministry of Education to provide teachers of community languages and teachers of English as a second language in New Zealand with a journal through which they can exchange ideas and gain information and practical suggestions to help them in their work.

The first article in *Many Voices* 11 combines Tina Okesene's research relating to the implementation of the Samoan-language curriculum, *Ta'iala mo le Gagana Samoa i Niu Sila/Samoan in the New Zealand Curriculum*, with practical ideas for teachers of Samoan in New Zealand schools. The next item is a description of Choices, a series of books and audiotapes that the Ministry of Education publishes and distributes to all secondary schools. The Choices series is designed for an audience of younger teenagers who, for whatever reason, need texts that are comparatively easy to read – this audience includes many NESB students. The article focuses on how teachers and tutors can use the series when working with these students.

Professional ESOL teachers are often grateful for the help and support of volunteer tutors, who may be adults or peer tutors. In her article, Carol Griffiths outlines the advantages and disadvantages of the volunteer system and suggests ways of ensuring that it works well.

Kim-Hoàng Macann reports on concepts and practices, used in the education systems of Asian countries, that differ from those current in the New Zealand education system. The intention of this article is to make New Zealand teachers of Asian NESB students more aware of where these students are "coming from" so that they will be better able to help them learn.

A letter from a teacher, describing how useful the book *Borany's Story* was to her class, is printed to introduce excerpts from the book. In these excerpts, a Cambodian girl describes her feelings and experiences as a refugee settling in New Zealand.

In the final item, Don Long lists and describes the learning materials in Cook Islands Māori available to New Zealand teachers. This is the second of a series of articles about the Ministry of Education's learning materials in different Pacific Islands languages. The first, which dealt with learning materials in Samoan, was published in *Many Voices* 9 (pages 10-20).

Once again, *Many Voices* has a new editor. I am keen to make contact with *Many Voices* readers and writers and would welcome submissions, especially those based on recent research or on teaching and learning experiences.

Margaret Smith
Editor

Designing Samoan Language Programmes for New Zealand Students

by Tina Okesene

"The New Zealand Curriculum comprises a set of national curriculum statements which define the learning principles and achievement aims and objectives which all New Zealand schools are required to follow.
The school curriculum consists of the ways in which a school puts into practice the policy set out in the national curriculum statements. It takes account of local needs, priorities, and resources, and is designed in consultation with the school's community."
***The New Zealand Curriculum Framework*, 1993, page 4**

This paper aims to make recommendations on how the Samoan-language curriculum (a national curriculum statement) may be implemented into a school curriculum. The paper pays particular attention to the main decisions and issues that teachers and programme planners will need to address. This paper examines two key questions:

- What are the major issues for teachers and planners when planning their Samoan language programme within their school curriculum?
- What are some ways these issues can be dealt with?

This paper begins with some background information about the Samoan curriculum statement; discusses the main issues and decisions for teachers and planners when planning their programme, including some practical suggestions; makes general recommendations for teachers implementing the Samoan curriculum; and concludes with suggestions for future research.

The Samoan-language Curriculum

When was the curriculum written?

In 1993, *The New Zealand Curriculum Framework* was published. In its Essential Learning Areas, the framework included a section on Language and Languages, which stated that "students whose mother tongue is a Pacific Islands language or another community language will have the opportunity to develop and use their own language as an integral part of their schooling. The nature of mother tongue programmes will be decided by schools in response to local community needs and initiatives" (*The New Zealand Curriculum Framework*, 1993, page 10). As a direct response to this and long-standing requests from the Samoan community, the Samoan curriculum was born and the first draft completed in 1994. After extensive consultations with both the Samoan and educational communities, the final curriculum document *Ta'iala mo le Gagana Samoa i Niu Sila/ Samoan in the New Zealand Curriculum* was published in 1996, barely two years after z>e first draft was completed.

What is the basic outline of the Samoan curriculum document?

The Samoan curriculum document is unique in that it provides a framework not only for schools, but also for early childhood Samoan-language education. The learning strands provided for both educational settings are intended to "reflect the children's and students' communication needs" (*Samoan in the New Zealand Curriculum*, 1996, page 12). Achievement objectives are also provided for both settings to give "progressive descriptions of the Samoan to be learned … [providing] the basis for planning programmes and determining a child's or student's current level of Samoan language development … [helping] to work out what each child or student has achieved and what should be the next phase in his or her learning" (as e ave, page 13). The curriculum includes the cultural aspects of language learning and visual language, both of which are vital to a holistic approach to learning the Samoan language, as well as the written and spoken language.

Where and how is it being implemented?

The curriculum began to be used in a number of schools and early childhood centres around New Zealand in 1996, and it will be some time yet before any review of the curriculum document can take place. Such a review could assess how the curriculum document is meeting the needs of the schools and centres using it. At present, there is no guide for early childhood staff and teachers on how to set up their Samoan-language programmes within their early childhood centres and schools, apart from the general guidelines offered within the curriculum document itself. However, a teacher's guide to using the Samoan-language curriculum is currently being written as part of a wider resource provisionally called *Developing Teaching Programmes in Pacific Islands Languages*. It is expected that this guide will give clear direction on how a school curriculum can put "into practice the policy set out in the national curriculum statement" (*The New Zealand Curriculum Framework*, 1993, page 4) and how the learning principles and achievement aims and objectives may be met.

Issues and Decisions Involved in Implementing the Samoan-language Curriculum in Schools

> Decision-making in the field of second language teaching takes place on many different levels. It involves individuals whose concerns, functions, and responsibilities, while related to the programme and its impact upon the learner and the community in which it is to be implemented, are not identical or even coextensive (Mackay and Bosquet, 1981, page 1).

Corder's hierarchy of planning functions (Corder 1973, page 13, cited in Mackay and Bosquet, 1981) can be used as a guide when reviewing the development of the Samoan-language curriculum thus far, and as a base for the implementation of the curriculum in schools. The hierarchy has been adapted in the following table.

Table: *Hierarchy of planning functions in the total language-teaching operation*

Tier 1	Political	Government	Whether to teach, what language to teach, whom to teach
Tier 2	Linguistic	Applied linguist	What, when, and how much to teach
Tier 3	Psycho-linguistic	Classroom teacher	How to teach

In the development of the Samoan-language curriculum so far, Tier 1 is the writing and distribution of the Samoan-language curriculum by the Ministry of Education. Tier 2 is the writing of *Developing Teaching Programmes in Pacific Islands Languages*, applying the ideas of "what, when, how much to teach". This paper, which discusses the implementation of the curriculum, is at Tier 3. However, the questions for consideration at Tiers 1 and 2 are also relevant to the implementation of the curriculum in schools, and teacher and planners will also have to consider all tiers when implementing the curriculum at the classroom level.

Teachers and programme planners may find it useful to deal with the following issues in an order similar to that presented in the following pages.

Time

How long should the programme run?

Before determining the length of the programme, teachers and other programme planners need to consider such issues as:

- the goals of the teachers, students, and school board in having Samoan as part of their school curriculum;
- the student and community needs for having Samoan as part of their school curriculum;
- the resources (human, material, and so on) that are available to carry out the programme for any specific length of time;
- the funding of the programme.

Once these issues have been addressed, teachers can work more specifically at the classroom level. They will have to make decisions on the following points:

- When will they teach what? For example, at what stage should they teach the cultural aspect of the language? When should they teach grammar points — at the beginning of the unit? during? after? and so on.
- How long should they spend on each unit, or level?
- What overall timeframe will they teach in?
- What levels do they expect students to have reached by the end of the time period? (This will depend on their assessment of students' individual needs and starting points.)

Suggestions for dealing with the issues of time in the classroom

Teachers will be able to get some idea of when to teach what by doing a needs analysis of the students, and by determining what level the students have already achieved in the language. A survey of students' learning styles may also be useful in determining when to teach grammar or vocabulary. Matching the teacher's own teaching methodology with the students' learning styles helps create the most effective learning and teaching environment. However, this kind of survey may not be feasible with some younger learners; the teacher could then use action research, observing the learners' interactions when using the language, to determine the learning gaps. These gaps can then be filled by appropriate learning items at the appropriate time for the learners' language development.

The length of time that should be spent on each level will depend very much on the learners' progress and achievements within the course. Teachers will need to be clear about the assessment requirements of the learners in order to make sure that they are managing time in relation to the progress of the students. *Te Whāriki* describes three levels of the curriculum at the early childhood stage, so this may not be so much of a problem for teachers and assistants at ā'oga 'āmata (Samoan-language preschools). In early childhood situations movement through "levels" is very much age-related.

The overall timeframe of school programmes will depend largely on the achievement of the students as they learn Samoan at school.

Content

What should the content of the programme be?

There are many linguistic, cultural, and visual items that could be incorporated into the content of the language course at each level. The large number makes it difficult for teachers to decide what should be included or excluded and why, and where the emphasis should be, but the curriculum statement gives guidance.

Content selection

The content of a programme may be selected in a number of ways. One way is to choose the content according to the needs of the students. However, this would require a needs analysis of students. The time and effort required to analyse the data and then incorporate it into the curriculum is more than would be realistically possible in a school situation. Yet this does not mean that students cannot have a say in the content of the course. Indeed, their input could be valuable.

The content of a programme can also be selected by assessing the communicative functions that students will need to master to communicate effectively in the community. This communicative approach is emphasised in the Samoan-language curriculum statement: "with the emphasis of this statement being on communicative competence" (*Samoan in the New Zealand Curriculum*, 1996, page 12).

The content to be emphasised in a programme will depend largely on the students' communicative and academic needs (for example, will they have to pass an external exam to progress to the next year of the programme?) and also on the abilities of the teacher. While some negotiation may take place between teachers and learners about which content should be emphasised, the teacher needs to take responsibility for the final decision.

Resources

What resources will be used?

The question of resources is especially important. Because the Samoan curriculum is so new, it is likely that many schools using the curriculum will not have a large, immediate resource pool to draw from. The various language components given in the curriculum document (listening, speaking, reading, writing, visual language, and cultural learning) require teachers and planners to address a number of points about the resources they will select and use. Some of these are:

- the quality of the resources – do they meet the standard that has been set by their school's curriculum?
- the authenticity of the materials – "teaching materials should reflect the authentic communicative purpose of the text by ensuring appropriacy of task" (Clarke, 1989, page 75);
- the appropriateness of the materials for their course – are they at the level of the student's Samoan language ability?
- the authenticity and variety of contexts for the learners to use Samoan (for example, churches, 'ava ceremonies, weddings, and funerals);

- the availability, accessibility, and quantity of the resources (for example, videos about Samoa, books in Samoan, native speakers of the language). Samoan-language resources published by the Ministry of Education are described in *A Guide to the Pacific Learning Materials 1976-1996*. A new one is usually published every seven or eight weeks.

These five points highlight the fact that resources can help teachers to set up an effective learning environment. The right resources will provide authentic opportunities for learners to use the language in a meaningful way, so that their language learning is useful in the real world outside the classroom.

Suggestions for building up resources

The following are practical suggestions for how to build up the resources for a Samoan-language programme in schools.

- The local Samoan community is a vital resource for any Samoan-language programme. With the active support of the local Samoan community (which may be contacted through, for example, a church or a women's committee), the programme will have a resource mentor that is able to put the students and teachers in touch with activities and events that could be useful to their language learning and teaching.
- Networking with other Samoan-language teachers and Samoan professionals in a variety of areas can be a useful way of creating and sharing materials and resources. For example, professionals in the media could provide video, audio, or print materials that would be useful for teaching (such as television, radio, and newspaper or magazine articles); people who work in the travel industry could provide geographical material about Samoa (such as posters and maps); Samoan government officials could provide facts and figures about Samoa and so on. All these resources help to bring together the whole range of Samoan-language teaching and learning, rather than just looking at the language as an isolated academic subject in the school curriculum (which is not the approach of *The New Zealand Curriculum Framework* or the Samoan curriculum statement).
- Teachers could start up a Samoan cultural group (if there isn't one already) where students are taught traditional songs and dances and can participate in creating their own visual language.
- Teachers could set up an exchange with other schools (or within their own school), where non-Samoan students could "homestay" with a Samoan family.
- Books Pacifika (Box 68446, Newton, Auckland) is a good source for non-Ministry of Education Samoan-language resources.

Assessment

What kind of assessment should there be?

The curriculum document's achievement objectives for each level of the programme are intended to be used to assess students' achievement, and the document provides a range of useful assessment activities. However, teachers may also want to choose an appropriate theoretical assessment framework for their programme, such as norm-reference test assessment, where the test scores of a learner are compared with those of other learners; criterion-reference test assessment, where learners are assessed according to their mastery of pre-specified objectives (Nunan, 1992, page 88); or progress-reference test assessment, where learners are assessed according to the progress they have made, essentially being compared with their own previous test scores. Or teachers may choose to use a mixture of assessment methods. As the curriculum document states, whichever theoretical assessment framework a teacher chooses, it should allow for "a range of appropriate assessment procedures likely to provide useful information" (*Samoan in the New Zealand Curriculum*, 1996, page 11). It is clear that teachers will have to determine what is "useful information" in the context of their school's teaching and learning environment.

Dynamics and Interaction

Dealing with multiple levels within the same classroom

> ... individual children and students will not necessarily be achieving at the same level for all strands. They may operate at different levels and progress at different rates depending on their previous experience of Samoan and other languages. ... variations in levels may occur, depending on the continuity and availability of programmes within schools. (*Samoan in the New Zealand Curriculum*, 1996, page 14)

Having students with different levels of language proficiency is perhaps the most salient classroom issue for teachers. It is possible for classes to consist of a mix of students who have learned Samoan from early childhood (at ʻāoga āmata), students who come from Samoan-speaking backgrounds but who have had no formal schooling in the language, and students who have had no previous contact with the language or culture.

Suggestions for dealing with the different levels within the classroom

The following are only a few suggestions of ways that teachers could deal with this problem.

- Establish group work, which can help make teaching easier and create an effective learning situation for students. However, for group work to be successful, it must be well planned and "requires an understanding of the principle which lies behind successful group work" (Nation, 1995, page 128). Nation gives five factors of group work; he says these must be in agreement with each other so that everyone involved is active, interested and thoughtful: "1) the learning goals of the group, 2) the type of outcome, 3) the way information is distributed, 4) seating arrangement of the members of the group, and 5) the social relationships between the members of the group" (as above, page 128). Group work and pair work, when used for a certain length of time during the weekly class schedule, can be a successful way of dealing with different degrees of language proficiency.
- Promote autonomous learning in certain areas of the curriculum. When students are responsible for their own learning, and when teachers are aware of the kinds of learning activities students are transferring from the classroom to their own private learning domain, and vice versa (Crabbe, 1993, page 445), the possibility of successfully teaching a class of students with a variety of language proficiencies may be increased. The teacher must decide on the curriculum areas that would best be suited to such autonomy. This decision will be based on several aspects of the learning situation; for example, students' learning styles, their language-learning strengths and weaknesses, and what is feasible in terms of resources and time.
- Set up a buddy system, where learners each have a learning partner from within their class (or another class if there is more than one) with whom they can study, do homework, and discuss the course outside of class. This can help build up the students' confidence in their language learning and encourage more class interaction outside class time.

Programme Evaluation

At the very tip of the iceberg ...

Programme evaluation is an enormous subject and task, and this paper can deal with only the very tip of the iceberg. It is an important part of any curriculum course, and should be dealt with during the planning stages of the curriculum, where "evaluation will start with the start of the project [programme], and will shadow and inform the development of the project [programme]" (Alderson, 1992, page 287).

The following points summarise Brown's (1994) six issues that must be considered when planning the evaluation of a programme.

1. Summative or formative evaluation: Will the programme use summative evaluation, which is carried out at the end of a course and looks at whether a programme was successful or not; or formative evaluation, which is carried out during the development of the programme and while the course is running, and which often aims to improve the programme?
2. Outside expert or participatory model: Will an expert from outside the programme come in and evaluate the programme; or will the programme be evaluated by those involved in the implementation of the programme in schools?
3. Field research or laboratory research: In what context will the evaluation take place?
4. Time of evaluation: When should the evaluation take place, and for how long? During or after the programme?
5. Quantitative or qualitative evaluation: What kind of data will be collected for evaluation, and how will these data be analysed?
6. Process or product: Is the evaluation concerned with the process of producing a product, the product of the programme, or both?
(Brown, 1994, page 4-8)

Assessment: Policy to Practice provides guidance for teachers on these issues.

It is important that the purpose of the evaluation is very clear, since most of Brown's six points for consideration relate to the purpose of evaluation.

Once a Samoan-language programme has begun to be implemented, the aim would be to keep the programme running at the school with increasing success. Inevitably this would mean that teachers would want to evaluate the programme in terms of: whether or not it is achieving its goals and objectives; whether the processes used in implementing and teaching the curriculum are successful or not, and why; what improvements could be made to the programme; what kind of professional development and support is needed in order for the programme to run more smoothly; and so on. Once the purposes of evaluation have been identified and established, the teachers and planners need to think about Brown's six issues in much more detail than has been given here.

General Recommendations

Since the Samoan language curriculum is very new and still in its "teething" stages of implementation in schools, some general recommendations are made here to help keep everything in focus.

- Be realistic about what is feasible in your situation.
- Prioritise what is important; start simply and build up from there.
- Give everything time – it won't happen overnight!
- Be open to suggestions and change.
- Always keep in mind why you are planning and teaching this course.
- Have a positive attitude toward your ground-breaking contribution in this area of language teaching in New Zealand.

Conclusion

While identifying a number of major issues that need to be addressed when planning and implementing the Samoan-language curriculum in schools, this paper has been able to give only a very brief outline of these issues. It has only scratched the surface of the enormous area that needs to be covered in order for the curriculum to become a well established document within the New Zealand educational system. More research needs to be done in the field of Samoan-language teaching and learning. In addition to in-depth research into each of the issues discussed in this paper, other topics for future research could include classroom observation of how the curriculum is taught; teacher training and professional development of Samoan-language teachers; and the role of the community in a Samoan-language programme.

The next few years are shaping up to be an exciting time for the Samoan and education communities as developments in this field unfold and as this Pacific Islands language begins to take root in Aotearoa.

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Choices: Learning Materials for NESB Students

by Margaret Smith

Looking for learning materials to use with students from non-English-speaking backgrounds? One place to start is the Ministry of Education's own Choices series.

A Description of the Series

The Choices series is produced by Learning Media Limited for the Ministry of Education. It provides high-interest reading material for students in years 9 and 10 who find the usual classroom reading material too difficult. Secondary schools need up-to-date, interesting reading material for non-English-speaking background (NESB) students, and the Choices series, which includes audio cassettes and teachers' notes as well as books, can be used with NESB students in many different ways. All secondary schools are automatically sent several copies of each new Choices book, as well as copies of its teachers' notes and audio cassette, as they are published. The number of copies sent to each school is based on school rolls.

Like the *School Journal*, books and audio cassettes in the Choices series include a variety of genres: stories, interviews, poems, reports, recipes, and whatever is appropriate to the audience and the topic. The books are really miscellanies. Unlike most issues of the *School Journal*, each Choices miscellany is based around a particular topic or theme. These themes, as well as the texts, the illustrations, and the design of the books, are chosen to appeal to the interests of teenage readers. At first, Choices miscellanies were compiled from items that had already been published in the *School Journal*. However, recent Choices miscellanies have consisted of items written or chosen specifically for Choices readers.

Topics and themes covered in the series so far are: emergencies, rural work experiences, relationships, economics, Māori experiences, the sea, important occasions in people's lives, conservation, folk tales from different cultures, crime and detection, food, sport, relationships, fashion, and the performing arts. The two titles published earlier this year focus on new settlers (many Choices readers are themselves new settlers) and wheels.

The audio cassettes that accompany the books can be used by a teacher with a class or a group to generate interest in an individual story or a theme. Alternatively, an individual student can read along with the audio cassette. Choices audio cassettes are designed to be entertaining while still providing good models of spoken language. Clear, uncomplicated readings are provided, at a pace that accommodates students from non-English-speaking backgrounds. NESB students find Choices audio cassettes particularly valuable because, unlike most other audio cassettes available commercially to English as a second language (ESOL) programmes, they demonstrate how current New Zealand English is actually spoken.

Using Choices with NESB Students

Learning materials in the Choices series may be used across the curriculum, either as part of a specific study or as a miscellany for individual reading. ESOL teachers and tutors can use them with NESB students who are having individual tuition or, in conjunction with subject teachers, with groups of students in the classroom. Theme-based collections provide opportunities for teachers to extend or support studies in a number of different curriculum areas. For example, teachers working with small groups of students can use the material to increase a student's vocabulary and develop his or her understanding of a particular topic. Or an NESB student might use, as reference material, a particular Choices miscellany relating to a topic the class is researching while classmates use other materials that the NESB student would struggle to read.

Each book in the series is accompanied by a pamphlet of teachers' notes that alert teachers to connections with particular curriculum statements as well as suggesting specific ways in which the material might be used. Though learning materials in the Choices series can be used with NESB students in many different ways, here are a few ideas for using certain titles.

Ideas for Using *Settling In*

Settling In will be particularly relevant for NESB students, because it focuses mainly on the experiences of new settlers in New Zealand. It includes a range of genres: there is an interview with a student from Korea, an amusing story about a Samoan family living in New Zealand, two short viewpoint articles about coming to New Zealand by young new settlers, one from India and the other from the former Yugoslavia, a longer article in which a New Zealander who lived in Argentina as an AFS student describes some of her experiences, and two poems.

In "Going to School in Korea and New Zealand", a student from Korea describes her schooling there. She compares Korea with New Zealand in terms of hours spent at school and in study, school subjects, discipline, uniforms, school holidays, and how she and her friends spent their leisure time. The NESB students could read and listen to this interview. They could then talk to each other and their classmates about their own school systems and about how differences in language and culture have affected them in a new country.

"Parcel" is a poem in which the author describes how the annual Christmas parcel from Holland brings back memories of his first home, and he compares these memories with his impressions of New Zealand. NESB students could read the poem and then make up a poem or list of what could be in their own "parcel from home".

Either of the two articles "A Sudden Unknown Change" and "Seeing the Ocean" could suggest a framework for NESB students to discuss their first impressions of New Zealand. They could also be used as models for those students who are planning to write their own viewpoint articles about coming to New Zealand.

Ideas for Using *111 – Emergency!*

111 – Emergency! contains four articles about emergencies and emergency services. This topic has proved especially popular with NESB students. In the title story, Pat Quinn describes her own experiences with the 111 phone service and talks to the staff of emergency control centres at a police and a fire station. There is a description of a tornado in New Zealand and a photo-article about a police helicopter working with police cars to track down a burglar in Auckland. In the final item, a Tokelauan New Zealand firefighter, Litara Lua, describes how she got her job and what it involves.

The simple, high-interest texts in *111 – Emergency!* can be offered to students as personal reading for their own pleasure and interest. They could also be used to support a study of emergencies and disasters.

Here is one way to approach such a study. As a class, students and the teacher could brainstorm questions they have about emergencies, and NESB students could pool the information they already have about emergencies in general and New Zealand's emergency services in particular. Students could then be grouped so that each group reads one of the four texts together, perhaps while listening to the audio cassette. The groups could include NESB students with their reading buddies. The groups could report back to the class afterwards with the additional information they have gained. A visit to a local police, fire, or ambulance station or to a civil defence office could be arranged as a follow-up activity.

Ideas for Using *Can't a Person Have a Friend?*

Can't a Person Have a Friend? focuses on human relationships. "Prescription" is a poem by Emma Kruse Va'ai that evokes the writer's relationship with someone who is back home in Samoa. Nostalgia, for the person and the country, is expressed as a list of things that are missed or longed for. (A Samoan version of this poem has since appeared in the first issue of the Ministry of Education's new Samoan journal *Fōlauga*.) Students could talk about what they miss from their own former homes and compile their own lists to compare with the list in the poem.

Each of the stories in this collection provides a window into a slice of New Zealand life. "Stringbean" is a simple narrative in which the relationship between a boy and his teacher alters in the context of a tangi on a marae. NESB students could read this story as a group while listening to the audio cassette. They could then go on to compare customs relating to death or funerals in cultures with which they are familiar.

Teachers could use this book to support studies about relating to others. The "Interview with a

Youthline Counsellor" would fit very well into a unit of work on finding out about helping agencies. NESB students could role-play the roles of caller and counsellor, using their own concerns or making up hypothetical problems. They might also like to try going through assertiveness-training steps like those described in the story "Janine". Teachers could refer to the publication *Taking Action: Life Skills in Health Education* (1994) for suggestions about developing students' communication skills through role-play (for example, on pages 72–4).

Ideas for Using *Thirteen Flavours*

The items in *Thirteen Flavours* share the theme of food. This miscellany includes a range of genres, among them a short, amusing romance told in the first person (the title story), another humorous story told mainly through conversation, two interviews (each in a different style), a photo-article, an excerpt from an autobiographical book, short poems by two well-known poets, and recipes, including one from Le'autuli Malaeta Sapi Sauvao for a Samoan dish – suafa'i (banana pudding).

The title story includes some words and ideas that may need to be discussed first with NESB students; for example, the invented verb "sproings" and the concept of "putting things in perspective". The informal language, which is a feature of this story, will appeal to many young New Zealanders, but NESB students will need help with it.

The autobiographical excerpt "At First, There Was Enough Food" will be of special interest to many NESB students. Students who have been refugees may identify with Borany as she describes her life in Pol Pot's Cambodia. They may wish to read more in *Borany's Story*, which was distributed to secondary schools in 1991.

Both the interviews in this collection have strong links to the Health and Physical Well-being part of the Curriculum Framework. They could be used to resource a topic such as eating for health.

Students could also read the personal and very idiosyncratic "Interview with a Vegetarian" and then debate the pros and cons of going without meat. Teachers need to be sensitive to the cultural and religious issues that surround this topic for some NESB students. Issues of health and nutrition will probably arise during the discussion, so students could go on to read the longer and more technical "Interview with a Dietitian". A guided reading approach might be advisable for NESB students attempting to read this comparatively difficult text. If you are not familiar with this approach, refer to pages 86–90 of *The Learner as a Reader* (1996).

Discussion, further research, and preparing a presentation on nutrition could follow. Or the students might like to share favourite recipes, either by cooking them together or by swapping recipes.

Choices Series: Titles and Topics

Here is a complete list of all the Choices learning materials (and the topics covered) up to the end of 1997:

111 – Emergency! *(emergencies and emergency services) 1994*
Item numbers: book 94137, audio cassette 94131, teachers' notes 94138
– includes "Fire-fighter from Tokelau"

Alpacas in Heaven *(working people's experiences in rural places) 1994*
Item numbers: book 94157, audio cassette 94187, teachers' notes 94158

Can't a Person Have a Friend? *(relationships) 1996*
Item numbers: book 20301, audio cassette 96121, teachers' notes 96141
– includes "Prescription" by Emma Kruse Va'ai

Garage Sale *(economics) 1993*
Item numbers: book 93290, audio cassette 93331, teachers' notes 93291
– includes a story about a Pacific Islands family holding a garage sale, "The Thousand Uses of Bamboo" by Eva Wong Ng, an article about street sellers in India, a poem from Fiji by Sereima Lumelume, and an article about life in a rural village in Ecuador

In Fashion *(fashion) 1996*
Item numbers: book 20300, audio cassette 96120, teachers' notes 96140
– includes "Earrings" by Emma Kruse Va'ai

No Sugar *(Māori experiences) 1993*
Item numbers: book 93391, audio cassette 93404, teachers' notes 93318

On Stage *(the performing arts) 1995*
Item numbers: book 02885, audio cassette 95138, teachers' notes 95137
– includes an interview with the Niuean-born actor Shimpal Lelisi

Scene of the Crime *(detection) 1995*
Item numbers: book 02844, audio cassette 97161, teachers' notes 95166

Settling In *(new settlers) 1997*
Item numbers: book 20365, audio cassette 97160, teachers' notes 97141
– includes "Going to School in Korea and New Zealand", a poem by a Dutch New Zealander, articles about coming to New Zealand from India and the former Yugoslavia, a poem about being Chinese in New Zealand, and a story by Samoan author Emma Kruse Va'ai

Shark Scare *(the sea) 1994*
Item numbers: book 94184, audio cassette 94214, teachers' notes 94191
– includes an article about the loss in 1902 of the Ventnor, which was taking the bodies of almost five hundred people home to China when it struck a reef off Cape Egmont

Sport *(sport) 1995*
Item numbers: book 02895, audio cassette 95144, teachers' notes 95147
– includes an interview with Moni Malaulau, who plays touch rugby for Mana College

Teasing the Lion *(important occasions in people's lives) 1994*
Item numbers: book 94151, audio cassette 94168, teachers' notes 94152
– includes articles about a wedding in the Cook Islands community, an Indian name-giving ceremony, and the lion dance that forms part of the celebration of Chinese New Year

The Eye of Tangaroa *(conservation) 1993*
Item numbers: book 93317, audio cassette 93332, teachers' notes 93318

Thirteen Flavours *(food) 1995*
Item numbers: book 02843, audio cassette 97162, teachers' notes 95165
– includes an account of life in Cambodia under the Khmer Rouge and a recipe for suafa'i

Wheels *(wheels) 1997*
Item numbers: book 20366, audio cassette 97163, teachers' notes 97142

Whirlwind *(folk tales from different cultures) 1993*
Item numbers: book 93399, audio cassette 93393, teachers' notes 93318
– includes folk tales from Tonga (illustrated by the Tokelauan artist Fuimanu Kirifi), North Africa, and India

For information about future learning materials for NESB students published in the Choices series, look in Resource Link in the mid-monthly issues of the *Education Gazette*.

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Kanal, Borany and Jansen, Adrienne. *Borany's Story*. Wellington: Ministry of Education, 1991.

Borany's Story Teachers' Notes. Wellington: Ministry of Education, 1991.

Taking Action: Life Skills in Health Education. Wellington: Ministry of Education, 1994.

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Some Guidelines for Training Peer and Adult Volunteer Tutors of NESB Students

by Carol Griffiths

The upsurge in the numbers of speakers of other languages entering New Zealand in recent years has frequently stretched the resources of schools. Funding decisions have often meant that such students have been mainstreamed very quickly, frequently with little or no support. For the students, this can be an incredibly stressful and frustrating experience as they "struggle to reach beyond the confines of [their] first language ... into a new language, a new culture, a new way of thinking" (Brown, 1980, page 1).

Schools have coped with this pressure in various ways. Some have set up "home rooms", where students from non-English-speaking backgrounds (NESB) are taught in a protective environment and gradually introduced to regular classes until they are ready for full mainstreaming. This process may take up to several years, depending on the student's original proficiency level and rate of progress. Because of the social disadvantages of isolating students in this way, however, such withdrawal has been losing popularity for all but absolute beginners. Many schools, aware that "peer reinforced language development is one of the strongest motivators for language learning" (Wiles, 1984, page 87), prefer to provide mainstream support for their NESB students. However, it is usually difficult, if not impossible, for schools to provide staff to work with NESB students on what are often essentially individual problems.

Properly trained peer volunteer tutors and adult volunteer tutors can be a wonderful support for NESB students. However, well-intentioned but misguided or ill-informed tuition can have negative effects. Volunteer tutors, whether peer or adult, should always be supervised by a trained and qualified teacher. They should be made aware of issues involved in teaching NESB students, of possible pitfalls, and of some sound teaching methods. Tutor training means that students get the best out of the time given to them.

It is essential that tutors realise the importance of building good relationships with their students. Tutors should spend time analysing needs and setting goals. Above all, the time that a tutor and student spend together should be fun: a bored or unhappy student does not learn. When tutors are working with students, they can use a technique known as the three Ps.

- Pause – The tutor should not be too quick to intervene when the student makes a mistake. Often, students will realise their own mistakes and self-correct if given time. Students should not be left to struggle too long unaided, however, as this can be very demoralising. It is important that tutors learn to judge the best moment to intervene.
- Prompt – If the student does not correct mistakes, the tutor should try a prompt. The student can be asked if the chosen word makes sense, or to work out an unfamiliar word by the sound.
- Praise – Tutors should always be ready to praise their students. As Nesta, one of the students quoted by Lewis and Brown (1993), page 9, tells us, "It amazed me that ... I could be so affected by praise." However, although praise can be a powerful motivator for some NESB students, others may be embarrassed by it. It can even be a disincentive for some, as reported in *A Handbook for Teachers of Pacific Island Children* (1977). Tutors need to learn to use praise in culturally sensitive ways.

Tutors should avoid correcting errors too often and remember that, for most purposes, the ability to communicate is more important than complete accuracy. Too much error correction can be very demoralising and may lead to the student being afraid to take risks for fear of being wrong and looking foolish. Some tutors, "accustomed to seeing error suppression and correction as their major instructional responsibility" (Richards and Rodgers, 1986, page 79), may be anxious about using less error correction in the belief that if errors are not corrected they may become "fossilised". Modelling the correct answer is often a better technique than direct correction.

As much as possible, tutors need to be aware of and respect cultural differences. It is easy to forget that our own way of doing things is not the only way in the world. Other cultures often have customs regarding such things as eye contact, dress codes, touching the head, eating politely, taboo subjects, who speaks first and to whom, who enters a room first, and so on, any of which can be quite different from the tutor's. It is not easy to learn about all the customs of every culture, but those who work in the English as a second language (ESOL) field should make every effort to be as informed and as sensitive as possible.

"Foreigner talk" is an easy trap to fall into when tutors are trying to keep the language simple and within the comprehension of the listener. I recall with embarrassment hearing myself ask a student, "You got plenty hot water now?" Tutors need to remember that students learn by example, so the example needs to be worth copying. As their language proficiency improves, students begin to recognise "foreigner talk" and come to resent it.

At the end of each session, tutors should keep a careful record of the work that has been covered. This gives a sense of progress and also ensures that other tutors and teachers will know what has already been done. It can also be a good idea to get students to record what they feel has been achieved and set their own goals for next time.

Well-trained and -supervised peer and adult volunteer tutors are both a wonderful support for NESB students and an extremely valuable asset to the school. Adult volunteers can boost morale and help to develop a sense of the community's involvement with the school. And peer tutors, far from missing out on their own learning, "usually make even more progress in the process [of tutoring]" (Murphey, 1992, page 32).

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NESB Asian Students in Their Home Countries

by Kim-Hoàng Macann

I work as the ESOL Adviser to schools in the northern part of the South Island. While visiting learning institutions, I have often heard educators express concern over the foreign students in their classrooms. Foreign students also express frustration with their learning experience in the new environment.

Educators blame lack of English language competence for their students' learning difficulties. Research (McLaughlin, 1994) shows there is a much more insidious factor: the cultural perspectives of the foreign students. In ignorance of this factor, educationalists have provided the learners with a learning experience that, while eminently suitable for Western students, is at least questionable for many overseas students.

In order to familiarise myself with the cultural environments of the Asian students who help boost New Zealand school rolls, I visited Korea, Japan, Taiwan, Thailand, and Malaysia to observe at first hand the school environments and cultures. This report aims to give some insights into the cultural and educational background of Asian students. I hope the information will help teachers understand and make allowances for the "strange" behaviours of their foreign learners.

As McLaughlin (1994) states: "There is a moral and professional obligation for educators to deliberately make adjustments in the planning of the learning experiences of foreign students." I believe it is immoral to accept foreign students and expect that it is only they who should "fit in", all in the cause of maintaining academic standards.

Age

"Tummy age" is an expression used by many Asian countries to show that a person's age starts from conception. When children are born, they are one year of age. At the start of the next year, they are two. When Asian children give their age, it is possible to subtract one year to get the chronological age as used in the West. Check with parents if you are not sure. Some Korean passports have two birth dates.

Starting School

Officially, Asian children start school from the age of six. As this is not rigidly enforced, some children may attend school any time after their sixth birthday. There is only one school intake per year. Children who miss the intake at the beginning of the school year have to wait until the next year. This means that an eight-year-old Asian child may have had only one year of schooling. When placing an Asian child, it is wiser to check how many years of schooling the child has had in their home country than to rely on the chronological age.

Tests and Examinations

The life of schoolchildren in Asia is driven by tests during the school year and examinations at the end. Most test and examination questions are multiple-choice, requiring very little extended writing. This method of evaluating knowledge is seen as objective and necessary due to the large number of students in the class at the national examinations. The marks obtained in these tests and end-of-semester examinations determine promotion to the next class.

Assessment and Evaluation

Evaluation of learners' progress in Asia is through tests and examinations. Peer and self-assessment are foreign concepts to Asian students. They need much support and guidance before they become comfortable with these concepts.

A good student copies (and possibly memorises) large passages from the text. This is seen as plagiarism in the Western education system. NESB students need to be told that plagiarism is not acceptable and given guidance in study skills.

School Reports and School Life Documents

In Asia, reports are sent home at the end of each semester with fairly frank comments on the student's effort, achievement, and attitude to learning. Parents of overseas students think that New Zealand school reports do not give them the "real" picture.

A summary of the reports (known as the school life document) accompanies the student to the next level of education. This summary is one of the three criteria for acceptance into the "best" school; the others are the entrance examination and an oral interview.

The Day in the Life of a Student

In order to gain the high grades necessary for entrance into the "best" institutions (especially at tertiary level), children attend various after-school tuition classes. This means that the day of a schoolchild can be extremely long, starting at 7.30 a.m. and finishing at 11 p.m. or midnight. Children sitting tertiary entrance examinations live by the dictum "four hours' sleep, PASS; five hours' sleep, FAIL". In New Zealand, Asian students may follow the same pattern, studying hard in order to catch up with schoolwork and becoming very tired. In many Asian classrooms, it is accepted that students may fall asleep.

Cram Schools

In Asia, many students attend these after-school classes in the evening to help them master English, mathematics, science, and/or their native language. These classes focus on helping students pass the entrance examinations to the next level of education. Students in non-examination classes might go to after-school classes to learn music, arts, or sports. Some classes specialise in helping the students with their homework.

Textbooks

Asian textbooks and reference books are written by authorities in the field. Textbooks used in the classroom are those written or approved by the country's Ministry of Education. All classes use the same books, and all tests and examinations are based on the lessons in the books. The book's content and the extra information and explanation given by the teacher in class form the only sources of knowledge required from students. No extra research or reading is required. There is also a host of commercially produced books supporting the official ones. Parents buy those for their children to work on at home in order to master the subject. Foreign students find the lack of textbooks and supporting materials in New Zealand schools distressing.

Learning Styles

In Asia, students are seen as "the empty vessels in which knowledge is deposited". They tend to rote learn all the information given in the textbooks and in the teachers' notes. They are expected to go through the next day's lesson the night before, to copy any extra information given in class, and to revise and learn material from both sources after the lesson. This is to be done for all the subjects taught; hence the long hours Asian students spend studying after school in New Zealand.

Teaching Styles

Asian teachers are the providers of knowledge, using their own learning and the textbooks to pass on the information. They are also responsible for the progress of their students. Their promotion and end-of-year bonus (as much as one-third of the annual salary) depend on how well the students perform in the final examinations. Because of their role, they have high status and are deeply respected by both students and parents. The comparatively informal relationship of teacher and students in most New Zealand classrooms often seems disrespectful, to students and parents who have recently come from Asia, and this can cause them distress.

Discipline

Physical discipline is still used in many Asian countries, although it is not given official status. Teachers, students, and parents accept discipline as a necessary part of school life.

Class Size

With an average class size of forty-five students, there is little chance for interactive activities and/or the teacher's individual attention in Asian schools. This sometimes means that students are actively discouraged from asking questions or speaking up in class. In New Zealand classrooms, this behaviour can be misconstrued as a reluctance to participate.

Positive Reinforcement

Whenever a student stands up to give a response in Asian schools, the class applauds the effort. Classmates do not deride or laugh at a wrong answer. The student may have to remain standing until a right answer is obtained.

Group Mentality

Being part of a group is very important to Asian students. This means that, before answering a question, a student may confer with others nearby to get a consensus. This attitude may annoy the Western teacher who has asked a question to check if a student has understood a particular point.

Daily Workload

In Asia, schools usually start at 7.50 a.m. and finish at 4.30 to 5.00 p.m. A lesson lasts 45-50 minutes, with a ten-minute break between classes. There are as many as seven to eight classes per day. On Saturdays, school finishes at 12.30 p.m. after four classes. (Japan is phasing out the Saturday classes.) Lunch lasts half an hour and is followed by a half-hour compulsory nap time. Some schools run compulsory tutoring classes for students in the final year of study. This is to make sure that as many students as possible will pass the final state examination with high marks. The school's reputation depends on its students' achievement in the state examinations.

Private and Public Institutions

Private schools form an integral part of the Asian education system. There are more private schools than public in some towns and cities. Although the school fees are high, parents prefer a "good" private school to a public one with a "bad" reputation. The reputation of a school is based on the number of students passing the state examinations.

English Language Exposure

English is compulsory from the junior high school level (12-year-olds). There is strong emphasis on phonetics, grammar, vocabulary, and reading, with minimal oral communication. Writing consists of gap filling (cloze activities) or one-sentence structures. English is a compulsory component in the University Entrance examination, but a very low mark in English does not lead to failure if other subjects yield high marks.

Only Malaysian University Entrance examinations require some extended writing of the type required in New Zealand schools.

Sex Segregation

In most Asian countries, boys and girls above seven years of age are separated. This means either single-sex schools or single-sex classrooms. When this segregation is not feasible, boys and girls are divided by the fact that they are seated at single desks, either in rows or in different parts of the room. In New Zealand schools, NESB students might feel uncomfortable having to sit beside and work with the opposite sex.

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"We came as refugees" — excerpts from Borany's Story

by Borany Kanal and Adrienne Jansen

***Borany's Story* was published by Learning Media for the Ministry of Education in 1991 and distributed to all New Zealand secondary schools as a social studies resource. It is a very personal and beautifully written account of a Cambodian girl's experience in Cambodia and New Zealand during the 1970s and 80s. The letter in the left-hand column was written to Borany by a teacher earlier this year. It describes some of the ways in which this book was used by one class.**

My family arrived in New Zealand in September 1980. We came as official refugees, brought by the New Zealand government. As we got off the plane at Auckland Airport, I felt the coldness of the wind on my eyes and on the skin of my face. I remember thinking, "Is it *this* cold in New Zealand?"

From the airport, we were taken in a bus to the Refugee Reception Centre at Mangere, where we were to stay for the next four weeks, and we were given the numbers of our rooms. I had a room to myself, opposite my parents, and I went there and sat down on the bed. I stayed there by myself until it was time to eat. That was how I spent most of my time at Mangere, staying in my room by myself. I didn't go out very much; I didn't talk to other people much. I didn't really want to meet anyone. I felt very mixed about being there — half happy and half depressed.

Almost all the food at Mangere was European food — lamb, chops, potatoes. All of the people there with us were Cambodian, and some of the others found it hard to eat the food, but I liked it. At least I liked it for a start, but then I began to think, "Are we going to have to eat this food every day?" Once in a while we had rice, but it wasn't cooked the way we were used to.

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15 September 1997
Borany Kanal
C/- Learning Media

Dear Ms Kanal

My class and I have recently finished reading *Borany's Story* and have found it very educational and insightful. As part of my own personal research for the unit I read several other books on the Khmer Rouge and Cambodia and can appreciate how much has *not* been said in your book. Despite this, many of my students are perceptive and guessed at the kind of pain and anger Cambodians must have felt, and probably still feel, towards the Khmer Rouge. I admire your willingness to write without hatred despite all that you have been through. This restraint has certainly made *Borany's Story* a more powerful tool for use in the classroom.

I have found *Borany's Story* a particularly useful vehicle for teaching some important principles. Some of my students come from families which have not yet accepted the benefits of a multicultural society, and thus display racist opinions. As students read and followed your story of personal tragedy, they began to identify with you as another human being, regardless of your race, colour or religion. In fact, many students openly commented that they now feel more accepting of the Asian community in New Zealand because of having come "to know" someone from that background.

As we have many students in the school who are new to New Zealand and whose first language is not English, my students also became more aware of the struggles that such individuals face. The NESB students found it encouraging to hear of someone else's trials in coping with a new language and have taken very real strength from your success.

I hope you are warmed by their letters. They responded to your book in a very real and positive way and I can say that teaching this unit has been the most satisfying thing I have done all year.

God bless

(Miss) Kylie L. Dawson

We had medical examinations and blood tests, and for the first time in my life I had a bath. In Phnom Penh we had always had showers. When I first saw the bath I thought, "What do they do with that container?" Then I realised what it was for.

There was a big room where we could go and pick out clothes for ourselves. Some were new and some were second hand, but they were nice clothes and we could find things that we liked. I didn't go at all, until one day a woman came to my room and took me there. It wasn't that I didn't want the clothes – I just wanted to stay in my room. I didn't want to go out anywhere.

During the day there was a programme of English classes. We were divided up into different groups for these classes, and I was in a group of mostly teenagers. The teacher was very nice. She spoke French, and she realised that I could understand some French. One day … she explained to me in French what we had to do, and I was able to explain this to the rest of the class in Khmer. This made me feel good. All the time I heard things in English that I couldn't understand, and here I had been able to understand *and* translate for everyone else.

Most days, after lunch, we had a talk about what it was like living in New Zealand – how to get a driver's licence, all about family doctors, and so on. I didn't take much notice, because I wasn't very interested. It all seemed far away to me. Once, a group of Māori came and talked to us. I hadn't really understood that there were Māori and Pacific Islanders in New Zealand, as well as Europeans. They explained that there were Māori in New Zealand before the Europeans came. Then they did a haka. I was sitting right at the front, and when I suddenly heard the sound of their feet on the floor and their voices shouting, I got such a fright. It sounded so violent. When they had finished, they explained what the haka was about, and then I didn't feel so afraid.

Later we went to a marae. The people there sang to us, to welcome us, and one person in our group sang a song in Khmer to reply. I thought he had a lot of courage. Then we had to touch noses with the people who welcomed us. I found that difficult, because in Asian cultures it's very rude to touch another person's head.

Sometimes I've wondered why I stayed in my room so much. I think it was because all of the time I was at Mangere I felt embarrassed. I was embarrassed about being a refugee. Even when people didn't pay any attention to me I still felt embarrassed. It's hard to explain, but I think it's to do with being different. For a start, you come here, to a new country, and you don't pay for your travel. Other people pay for their tickets, but if you're a refugee, you don't. Then people give things to you all the time. Everyone is very kind and very helpful. But it makes you feel different, not normal.

It was the same when we left to come to Wellington. I was really looking forward to coming to Wellington, but I felt embarrassed all the time about being a refugee. It was exciting to be going to a new place, but I didn't know how I would cope. … On that trip I remember thinking that, if only I knew English, I would feel free. Then I would love travelling, especially by plane.

Coming to Wellington was like the beginning of our permanent life in New Zealand. When people come to this country as refugees, they have a sponsoring group which helps them to get work and a house, and generally find out what they need to know. Our sponsors were a church in Porirua, about twenty kilometres out of Wellington, so we knew we would be living in that area.

We arrived at a house in Porirua, and our sponsor took us all inside. I thought that it must be his house, because it all looked so nice. There was even a bowl of apples on the table. It was only after he had left that I realised that the house was for us. I couldn't believe it. It was a proper house!

For the first week in our new home we mostly stayed inside. … We were just so tired that we didn't want to go anywhere.

Several people from our sponsoring church came to visit us, and one brought us some firewood. This was very useful, because, although we had a heater, we were still very cold. Our sponsors also came and took us out a few times; we went to the beach, and once to the shops when they were open late at night. There were a lot of Māori and Pacific Islanders shopping, and, because they looked a lot like Asians to me, I felt like going up to them and talking in Khmer. In some ways they made me feel more at home.

During that first week I thought a lot about starting school. I worried about getting on with the other kids and my lack of English. I didn't know how I would cope. I got out the English notes I had been given at Mangere, and practised phrases like "Hello" and "How are you?" so that I would have something to say. Then, at the beginning of the next week, I started primary school.

I hadn't been to school for six years, and that first day I felt very unhappy. I saw straight away that I was older than the other children. I was twelve, but only in standard four. … What made it harder for me was that most of the other Cambodians who had come to Wellington at the same time were together at Wellington High School. There were lots of Asian students at Wellington High, and my friends would ring me up and tell me about all the Cambodian kids in their class, and how they could speak Khmer to each other.

When I thought about all the people together at Wellington High, I felt very sad. I really wanted to go there, but it was too far away. You had to catch a train and a bus to get there. It was impossible.

Although I began to get on better with other children as time went on, I still found the language very difficult. There was no extra help in English, so I just had to try to do what the others were doing. I also had a lot of trouble with maths, particularly fractions; I had missed so much in my six years away from school. In the end, someone from our church helped me understand what a fraction was by cutting an apple in half, and then into quarters. After that it seemed easy.

I often found it hard to believe that I was really [in Porirua]. It was as if one moment I had been in Cambodia, and the next I was in New Zealand. A lot was happening at that time: Ramany and I went to school, my mother was at home with Phanat, my baby brother, and my father had started a new job. In Cambodia he had been at university, but now he was working at a factory. Some days, when he had to wait a long time for the bus, he would come home very cold and wet. It was especially hard for him.

At the beginning of the next year, 1981, I went to high school; straight from standard four into form three. To begin with I felt very alone and cried a lot, and there were some girls who really didn't like me. Once, one of them came up to me and said, "I hate your guts." At the time I didn't know what this meant, but later, when I found out, I felt very bad. But, even though there were these problems, I think going to high school was the best thing for me to do at that time. The work was hard, but I liked the school, and I liked being with people my own age.

I found that there were a lot of differences between schools in New Zealand and Cambodia. In Cambodia, everyone has to show respect for their teacher. They sit up straight and fold their arms when they are listening, and they are polite. To begin with, I thought that students in New Zealand were noisy, and sometimes seemed rude. Then I realised that it seemed to be up to the individual – some wasted time, others worked hard and did well. I decided that I wanted to do well, and that my lack of English was no excuse, but I was still afraid to ask questions. I was afraid that my teacher wouldn't understand me.

More than anything at that time, I felt different from everyone else. I didn't want anyone to know that I was a refugee. I didn't even want anyone to know that I was Cambodian, because I thought that people would be aware of what had happened to Cambodia, and what had happened to us.

Once we had a party for all the French classes, and we had pastries and other French food. One of the teachers said to me, "Borany, you haven't had food like this for a long time, have you?" I was very upset by that remark. I thought that she was saying that I hadn't had *good* food for a long time, because we became so poor during the Pol Pot regime, and since then. Later, I realised that I might not have understood what she was saying. Perhaps she was being understanding. Maybe she was saying that she knew we had eaten French food in Cambodia. However, I didn't take it like that at the time. I often judged what people said in the wrong way.

Another time, a teacher said to me, "You're not the only one here who is a refugee. Some of the teachers are refugees, too." I found that there was one teacher at the school who had come from Vietnam during the war, and another, I think, who had come from Europe a long time ago. Those words really encouraged me. They made me feel so much better and more confident.

I came to New Zealand as a Cambodian, but I also came as a refugee, and that's not easy. I think that most New Zealanders believe that Asian refugees know very little about Western ways. They think that refugees come from underdeveloped countries that are primitive and isolated from the rest of the world. I don't think they realise that many refugees have quite sophisticated backgrounds, and a lot of education. They come to New Zealand because of political situations, because of the loss of their country, and not from choice.

A lot of New Zealanders are concerned about the problems that refugees face, and they really want to help.

There are some things that people can't help us with. I still feel embarrassed about being a refugee. It's something deep inside me and has nothing to do with what people do or don't do. It's to do with me knowing that once I used to live in a nice house in a nice country with lots of relatives to visit, and then I lost everything – my house, my country, and most of my family. Sometimes I feel like I became a person with nothing at all. Then I came to New Zealand where people value different things. How can they understand what Cambodia was like before, or what my life was like there?

Now, in my everyday life here, I don't think much about Cambodia, but it's always inside me. Sometimes I meet people who are very interested in Cambodia, and want to talk with me about it to find out more. Those people make me feel proud, because when you come to a new country, the longer you stay, the more you feel as though you've lost everything. You've already lost the country, and now you're losing the language and the culture. The people who want to know about those things, the people who care about what I've left behind, they make me feel like the person I really am.

These excerpts are from *Borany's Story*, Wellington: Ministry of Education, 1991. This book, with accompanying teachers' notes, was distributed to all New Zealand secondary schools in 1991 as a social studies resource. Copies are also available on loan through the National Library's School Services.

Borany Kanal-Scott is now a qualified librarian. She is married and lives in Wellington. Adrienne Jansen is a writer and an experienced teacher of English as a second language.

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Cook Islands Māori Learning Materials for the New Zealand Curriculum

by Don Long

This is the second in a series of articles about the Ministry of Education's Pacific Islands-language learning materials. For an article about learning materials in Samoan, see *Many Voices* 9, pages 10–20.

Resources in Cook Islands Māori have been published by the New Zealand Ministry of Education (formerly the Department of Education) since 1950 – but they have been published for schools in New Zealand only since 1983, and for New Zealand's early childhood services only since 1988.

More people of Cook Islands ancestry live in New Zealand than even in the Cook Islands. Cook Islands Māori is the fourth most widely spoken language within New Zealand's school-age population (after English, New Zealand Māori, and Samoan). It is one of two Polynesian languages spoken in the Cook Islands. (The other is Pukapukan.) Like New Zealand Māori, Cook Islands Māori belongs to the East Polynesian family of languages, a language group that also includes Hawaiian and Tahitian. It is sometimes called Rarotongan, after its most widely spoken dialect.

Each year, five books and an audio cassette are published in Cook Islands Māori by Learning Media for the New Zealand Ministry of Education. These resources are published as part of the Ministry's Tupu series. They come with notes for teachers, which contain English translations, background information, and suggestions for how teachers might use the resource to support *The New Zealand Curriculum Framework* (1993) and *Te Whāriki: He Whāriki Mātauranga mō ngā Mokopuna o Aotearoa/Early Childhood Curriculum* (1996).

To further assist teachers with their Cook Islands Māori-language programmes, the Ministry is currently developing a new resource, tentatively called *Developing Teaching Programmes in Pacific Islands Languages*. This resource will contain a considerable amount of information specifically about teaching Cook Islands Māori.

For students in New Zealand schools and early childhood services, Cook Islands Māori is variously their first language, a heritage language, a language of identity, a mother tongue, a second language, or the language of a Pacific Islands neighbour, depending on the individual circumstances of each learner.

Te Whāriki and Cook Islands Māori-language Resources

Te Whāriki (1996) sets out the principles, strands, and goals of New Zealand's early childhood curriculum. It "… outlines the importance of meeting the needs of … those in tagata Pasefika early childhood centres" (page 10). It reminds us that "Pacific Islands communities have … seen early childhood services as a means of … keeping their languages and cultures alive …" (page 17) in the New Zealand context. While many distinctive contexts occur within early childhood education, two are specifically identified in *Te Whāriki*: Māori immersion and tagata Pasefika programmes (the "programmes for children in Pacific Islands early childhood centres"). There are many Samoan-language early childhood programmes; the next most numerous tagata Pasefika early childhood programmes are conducted at pūnanga reo (Cook Islands Māori early childhood services) in Cook Islands Māori.

Cook Islands Māori books and audio cassettes in the Tupu series offer young children in pūnanga reo the chance to experience books and stories in their own language, written from within a Cook Islands cultural context.

Listening to Tupu audio cassettes produced in Cook Islands Māori also allows children to experience and enjoy traditional and contemporary Cook Islands music and to listen to Cook Islands storytellers on audio cassette.

Though no one series of children's books and audio cassettes can ever possibly support all the needs of tagata Pasefika programmes in pūnanga reo, the Tupu learning materials do support every goal within the five strands of *Te Whāriki*. This is set out on pages 22–25 in the early childhood section of the *Tupu Handbook* (1997).

Cook Islands Māori-language early childhood services in New Zealand can establish standing orders for two copies of every new book published in the Tupu series in Cook Islands Māori. Copies of audio cassettes and notes for teachers are posted with these orders. Pūnanga reo do not need to be licensed in order to receive this material.

Resourcing the Curriculum Framework with Cook Islands Māori Learning Materials

The New Zealand Curriculum Framework (1993) states that "The school curriculum will encourage students to understand and respect the different cultures which make up New Zealand society. It will ensure that the experiences, cultural traditions, histories, and languages of all New Zealanders are recognised and valued. It will acknowledge the place of Pacific Islands communities in New Zealand society, and New Zealand's relationships with the peoples of … the South Pacific" (page 7). The Ministry's Cook Islands Māori resources offer learning materials to help schools put this policy into practice.

The New Zealand Curriculum Framework goes on to state (on page 10) that "Students whose mother tongue is a Pacific Islands language … will have the opportunity to develop and use their own language as an integral part of their schooling. The nature of mother tongue programmes will be decided by schools in response to local community needs and initiatives."

Part of the reason why Cook Islands Māori resources published in the Ministry's Tupu series are designed to be used in different ways at different levels is because Cook Islands Māori mother tongue programmes vary from school to school. For example, mother tongue programmes include Cook Islands Māori maintenance classes, the inclusion of books in Cook Islands Māori in school libraries and classroom book corners, Cook Islands Māori-English bilingual reading programmes, bilingual classes, such as the one at Richmond Road School in Ponsonby, and immersion early childhood services (pūnanga reo).

The New Zealand Curriculum Framework states (on page 10) that while "For most students, the curriculum will be taught in English, for some, it will be taught in … a Pacific Islands … language."

The development of and growth in the number of bilingual classes, particularly in Auckland, has recently increased the need for learning materials in Cook Islands Māori right across the curriculum.

While the Tupu series is primarily a language resource, providing teachers with learning materials in Cook Islands Māori (and other Pacific Islands languages), the series includes learning materials that can be used in teaching programmes in each of the essential learning areas: Language and Languages, Mathematics, Science, Technology, Social Sciences, the Arts, and Health and Physical Well-being. And, in addition to Cook Islands resources in the Tupu series, from time to time the Ministry also publishes learning materials in Cook Islands Māori for New Zealand schools specifically to resource particular curriculum areas. Those published since 1983 are described in *A Guide to the Pacific Learning Materials 1976-1996* (1997).

The New Zealand Curriculum Framework (1993) states (on page 10) that "All students benefit from learning another language from the earliest practicable age. Such learning broadens students' general language abilities and brings their own language into sharper focus. It enriches them intellectually, socially, and culturally, offers an understanding of the ways in which other people think and behave, and furthers international relations and trade. Students will be able to choose from a range of Pacific … languages, all of which are important to New Zealand's regional and international interests." Cook Islands Māori is offered as a language option in a number of intermediate and secondary schools as well as at tertiary levels, for example, in classes offered at Auckland and Victoria Universities.

Finally, *The New Zealand Curriculum Framework* notes (on page 10) that "all students … need to develop the ability and confidence to communicate competently in English, in both its spoken and written forms. Provision will be made for students whose first language is not English." *English in the New Zealand Curriculum* (1994) includes a section on teaching English to students from language backgrounds other than English, including students from the Cook Islands for whom English is a second language. This is more often the case with Cook Islands students from the outer islands in the Cooks than with those from Rarotonga.

The Ministry's Cook Islands Māori-language resources may be used with Cook Islands students from non-English-speaking backgrounds (NESB) who are in programmes for English for speakers of other languages (ESOL). A considerable body of evidence now suggests that first language (L1) maintenance and development (in areas such as literacy in Cook Islands Māori) is the most effective step towards successfully learning English as a second language (L2). All the Ministry's Cook Islands Māori-language resources are available in English. An English version is usually provided in the Tupu teachers' notes. English versions are sometimes available in the *School Journal* or as separate books or audio cassettes in English.

Reading levels

In the list that follows, many of the resources carry suggested reading levels. Use these with caution. While they are based on the reading levels found in many of the Ministry's language-curriculum statements, it is not easy to specify a reading level for an individual book published in Cook Islands Māori. This is because the same resource is likely to be used in different ways at different levels. A book that might be read to children in an early childhood setting might also be read by children in a bilingual class in a primary school. But it might equally well be used as a teaching tool in an introductory Cook Islands Māori-language class in a secondary school. The reading levels suggested are only useful as a guide.

To help overcome this difficulty, a list of titles especially suited to early childhood situations and a list for secondary school language-learning situations will be provided later in this article.

Cook Islands Māori-language Resources Published by the Ministry of Education

Cook Islands Māori-language resources published by Learning Media can currently be found in three separate Ministry of Education series: Spirit of the Reefs, Tupu, and the A Cook Islands Family in New Zealand group of social studies resources. All of them may be used to teach both Cook Islands Māori and social studies. Item numbers are given for all the resources listed, for ordering purposes.

Spirit of the Reefs Cook Islands Māori resources

The Ministry of Education began publishing learning materials in Cook Islands Māori for New Zealand schools with *'E au Tua nō te Pā 'Enua Pacifica* (item 04190). The English version is *Spirit of the Reefs* (item 04197).

This collection of four Pacific stories (none actually from the Cook Islands) is at quite a difficult reading level. Also, the spelling and orthographic conventions of Cook Islands Māori have changed considerably since 1983, when *'E au Tua nō te Pā 'Enua Pacifica* was published. This has been particularly true since the publication of Jasper Buse, Raututi Taringa, Bruce Biggs, and Rangi Moeka'a's *Cook Islands Māori Dictionary* (1995).

Cook Islands Māori resources in the Tupu series

The Tupu series currently includes the following books and audio cassettes in Cook Islands Māori.

About aspects of Cook Islands culture and community life in New Zealand

'Aere nā Roto i te Ua ki te Kāinga (four girls walk home from school on a rainy day and have cocoa with Grandma – reading levels 1–2)
Item numbers: book 05770, audio cassette 95180, teachers' notes 05766 (includes an English version)

Te Tīvaevae o Kiri (when Grandma passes away in the Cook Islands, the family send Kiri one of Grandma's tivaevae – reading levels 3–4)
Item numbers: book 91248, teachers' notes 91249 (the English version is *A Quilt for Kiri* 91232)

About aspects of Cook Islands culture and community life in the Cook Islands

Pō Maru (in the middle of the night, a girl in Pukapuka goes down to the edge of the lagoon – reading levels 3–4)
Item numbers: book 02761, audio cassette 94102, teachers' notes 90118 (the English version is *A Quiet Night* 02760)

'E Pānikiniki (a new canoe is launched on Pukapuka – reading levels 5–6)
Item numbers: book 94100, teachers' notes 94176 (the English version is in the *School Journal*, Part 3 Number 2, 1991)

I Muri Atu i te Paerangi (a boy and his dad are lost at sea near Pukapuka – reading levels 7–8)
Item numbers: book 05750, audio cassette 95126, teachers' notes 05751 (includes an English version)

Te Tāmaru 'ē te Tūpāpaku (why don't the people use umbrellas at night on Ma'uke? – reading levels 1–2)
Item numbers: book 05782, audio cassette 95126, teachers' notes 05783 (includes an English version)

Kā Moe Tōku Ata (a boy and his shadow have fun together on Ma'uke – reading levels 2–3)
Item numbers: book 20318, audio cassette 96153, teachers' notes 20319 (includes an English version)

Tākiri ki Runga i te Matie (Teremoana flies up to Rarotonga from Auckland to spend the summer with Grandma, who takes her fishing on the lawn! – reading levels 6–7)
Item numbers: book 20361, audio cassette 97201, teachers' notes 20362 (includes an English version)

About aspects of Samoan culture and community life, translated into Cook Islands Māori

Te Pona ō Ane (Ane's white dress gets muddy just before church – reading levels 1–2)
Item numbers: book 93246, teachers' notes 93250 (includes an English version)

'E Vaitata atu Tō Mātou Kāinga ki te 'Aua 'Animara (a family, living close to Wellington Zoo, are reading the Bible story about Daniel in the lions' den – reading levels 2–3)
Item numbers: book 93265, teachers' notes 93264 (includes an English version)

Kua Papa Au nō te 'Āpi'i (what's involved in getting ready to start primary school? – reading level 1)
Item numbers: book 93285, teachers' notes 93279 (the English version is *Ready for School* 93278)

Tu'a'anga i te Ka'avai (a boy and his dad share their catch with other people in the community – reading levels 2–3)
Item numbers: book 93289, teachers' notes 93270 (includes an English version)

Ko te 'Uri'ia (a girl and her grandmother survive a cyclone – reading level 1)
Item numbers: book 94111, teachers' notes 94108 (includes an English version)

Ko te Taime o te Paroro (paroro are gathered by a community in Samoa – reading levels 3–4)
Item numbers: book 94197, teachers' notes 94194

(an English version is in the *School Journal*, Part 2 Number 3, 1994)

Kā Tui i Tēta'i 'Ei nō Māmā (Dad teaches Ane how to make a paper lei – reading levels 1–2)
Item numbers: book 94261, teachers' notes 94254 (includes an English version)

Te Tatau ā te Au Tamariki 'Āmoa (a family in Auckland celebrates White Sunday – reading levels 3–4)
Item numbers: book 05742, teachers' notes 05740 (includes an English version)

Ko te Tua i ā 'Ina 'ē te Tuna (a play about Sina and the eel – reading levels 5–6)
Item numbers: book 05773, teachers' notes 05775 (includes an English version)

Te Tatau'anga i te Au Vāito Tapa (explains the meaning behind tapa cloth designs – reading levels 4–6)
Item numbers: book 02944, teachers' notes 02945 (the English version is the poster *Reading Siapo* 02945)

Ko'ai Rā tē Ka 'Inangaro i te No'o ki te Kāinga? (a boy recently arrived in New Zealand doesn't expect his Papa'ā teacher to speak Samoan – reading level 5)
Item numbers: book 20377, teachers' notes 20379 (includes an English version)

Te Au Taeake ō Māria (two stories about neighbours – reading levels 3–5)
Item numbers: book 94144, teachers' notes 94148 (the English versions are in the *School Journal*, Part 1 Number 3, 1983 and Part 1 Number 1, 1984)

Kua Īmene a Pati 'ē Te Ika ā Pati (two stories about a boy and his dog – reading levels 2–3)
Item numbers: book 02881, teachers' notes 90115 (the English version is *Fasi Sings and Fasi's Fish* 04026)

About aspects of Tokelauan culture and community life, translated into Cook Islands Māori

Kua Ngaro Au (a little girl is lost in the city – reading levels 2–3)
Item numbers: book 92278, teachers' notes 92268 (includes an English version, which is also available as a Keeping Ourselves Safe resource called *Lost*)

I 'Akarukena'ia Au, ko Au Anake 'Ua (a boy goes missing in the bush – reading levels 7–8)
Item numbers: book 05760, teachers' notes 05749 (includes an English version, which is also available on audio cassette 95131)

Ko te Rā Tū'aka'ou'anga i Nukunonu (shows how Easter is celebrated in Tokelau – reading levels 2–3)
Item numbers: book 02965, teachers' notes 02959 (includes an English version)

Tīpū Mātira (explains how to make a home-made bamboo fishing rod – reading levels 6–7)
Item numbers: book 20371, teachers' notes 20339 (includes an English version)

Ko te Ngā'i Meitaki (a hen looks for a safe place for a nest – reading levels 1–2)
Item numbers: book 92345, teachers' notes 92354 (the English version is *The Safe Place* 92297)

About aspects of Niuean culture and community life, translated into Cook Islands Māori

Rama Unga-kaveu (a girl from Auckland learns how to catch coconut crabs in Niue – reading levels 2–3)
Item numbers: book 92316, teachers' notes 92243 (the English version is in the *School Journal*, Part 1 Number 5, 1992)

Ko te Tua i a Aiani 'ē te Tūpāpaku Pia Māori (a girl from Auckland helps make arrowroot flour safely – reading levels 2–3)
Item numbers: book 9427, teachers' notes 94273 (includes an English version)

Ko Vēnite 'ē te Rātio Muramura Meangiti (a girl gets a radio on her birthday – reading levels 2–3)
Item numbers: book 05796, teachers' notes 05780 (the English version is *Venise and the Little Red Radio*, which is also available on audio cassette 95185)

Te Tiōpu Māroro (tells how to make pretend flying fish soup – reading levels 2–3)
Item numbers: book 20349, teachers' notes 20337 (includes an English version)

About Aspects of Tongan culture and community life, translated into Cook Islands Māori

E 'Aere Ana te Au Punupunuā 'Onu ki 'Ea? (a girl sees baby turtles hatching – reading levels 2–3)
Item numbers: book 05762, teachers' notes 05757 (includes an English version, which is also available on audio cassette 95124)

Ko te Moemoeā Manako Kore'ia (a girl in Palmerston North gets to name her baby cousin – reading levels 3–4)
Item numbers: book 02974, teachers' notes 02953 (includes an English version)

Te Tautai Titomo i Niuafo'ou (about the fakalukuluku method of fishing found on Niuafo'ou – reading levels 7–8)
Item numbers: book 20313, teachers' notes 02986 (includes an English version)

Three contemporary New Zealand Māori stories, translated into Cook Islands Māori

'E Puakaoa (a puppy gets into lots of trouble – reading level 1)
Item numbers: book 05576, teachers' notes 91114 (includes an English version)

Tōku Māmā (a boy tells us about his mum – reading level 1)
Item numbers: book 91226, teachers' notes 91229 (includes an English version)

Tōku Pāpā (a girl tells us about her dad – reading level 1)
Item numbers: book 92414, teachers' notes 92412 (includes an English version)

A traditional Tuvaluan story, translated into Cook Islands Māori

Ko te Kiore Tōkā ē te 'Eke (a Tuvaluan story about the rat and the octopus – reading levels 2–3)
Item numbers: book 02774, teachers' notes 90152 (the English version is *The Rat and the Octopus* 02777)

A natural history book by a Fijian Writer, translated into Cook Islands Māori

'Auē! 'Auē! (describes two feeding behaviours of the reef heron – reading levels 2–3)
Item numbers: book 93242, teachers' notes 93237 (the English version is *Aue!* 93236)

The A Cook Islands Family in New Zealand group of resources

A Cook Islands Family in New Zealand (English-language kit set, which includes an audio cassette and a filmstrip, item number 04233; audio cassette and filmstrip also available as the video cassette *Three Festivals*, item number 86101)

Te Kōpū Tangata ō Jojo/Jojo's Family (a picture pack) item number 89117

Ko Tū (a pamphlet in Cooks Islands Māori) item number 02662
Tū: Jojo's Father (the same pamphlet in English) item number 02664

Ko Eric, ko Tā, ko Junior, ko Jojo (a pamphlet in Cook Islands Māori) item number 02658
Eric, Tā, Junior, and Jojo (the same pamphlet in English) item number 02665

Ko Isabelle (a pamphlet in Cook Islands Māori) item number 02659
Isabelle: Jojo's Sister (the same pamphlet in English) item number 02655

Ko Mi'i (a pamphlet in Cook Islands Māori) item number 02661
Mi'i: Jojo's Mother (the same pamphlet in English) item number 02663

Isabelle's Wedding (a picture pack) item number 92280
Te 'Akaipoipo'anga ō Isabelle (a booklet of notes in Cook Islands Māori) item number 92281
Isabelle's Wedding Day (the same booklet in English) item number 92299

Ko Jojo o Tokoroa (a book in Cook Islands Māori) item number 02660
Jojo of Tokoroa (the same book in English) item number 02656

These learning materials were originally published as year 4–6 social studies resources, but the reading levels of the Cook Islands Māori versions are generally a bit higher than that.

Other Useful Resources Published by the Ministry of Education

Music Education in Secondary Schools: A Handbook for Teachers item number 94115 (contains a section on teaching Cook Islands music on pages 69–73)

Families item number 02964 (this picture pack includes members of a Cook Islands kōpū tangata)

New Zealanders Make Music item number 86102 (this six-audio-cassette resource includes Cook Islands music on cassette B)

Resources Particularly Suited to Early Childhood Situations

Families item number 02964

'Aere nā Roto i te Ua ki te Kāinga item number 05770 (audio cassette item number 95180)

Te Tāmaru 'ē te Tūpāpaku item number 05782

Kā Moe Tōku Ata item number 20318 (audio cassette item number 96153)

Te Pona ō Ane item number 93246

Kua Papa Au nō te 'Āpi'i item number 93285

Ko te 'Uri'ia item number 94111

Kā Tui i Tēta'i 'Ei nō Māmā item number 94261

Kua Īmene a Pati 'ē Te Ika ā Pati item number 02881

Kua Ngaro Au item number 92278

Ko te Rā Tū'aka'ou'anga i Nukunonu item number 02965

Ko te Ngā'i Meitaki item number 92345

Ko Vēnite 'ē te Rātio Muramura Meangiti item number 05796

Te Tiōpu Māroro item number 20349

E 'Aere Ana te Au Punupunuā 'Onu ki 'Ea? item number 05762

'E Puakaoa item number 05576

Tōku Māmā item number 91226

Tōku Pāpā item number 92414

Ko te Kiore Tōkā ē te 'Eke item number 02774

'Auē! 'Auē! item number 93242

Resources Particularly Suited to Secondary School Introductory Language Classes

The following resources combine relatively easy reading levels with the kinds of illustration, topic, and subject matter that might appeal most to secondary students in introductory and second year Cook Islands Māori-language classes.

Te Tivaevae o Kiri item number 91248

Tākiri ki Runga i te Matie item number 20361

'E Vaitata atu Tō Mātou Kāinga ki te 'Aua 'Animara item number 93265

Ko te Taime o te Paroro item number 94197

Te Tatau'anga i te Au Vāito Tapa item number 02944

Te Au Taeake ō Māria item number 94144

Tīpū Mātira item number 20371

Rama Unga-kaveu item number 92316

Ko te Tua i a Aiani 'ē te Tūpāpaku Pia Māori item number 94270

Ko te Moemoeā Manako Kore'ia item number 02974

'Auē! 'Auē! item number 93242

Te Kōpū Tangata ō Jojo item number 89117

Isabelle's Wedding item number 92280 (the pictures could be used by themselves, since some of the captions are at a fairly advanced reading level)

Depending on their progress, some students in their second year of learning Cook Islands Māori at secondary school might still need quite a bit of support to cope with some of these resources. Students in more advanced classes would also enjoy:

'E Pānikiniki item number 94100

I Muri Atu i te Paerangi item number 05750

Ko te Tua i ā 'Ina 'ē te Tuna item number 05773

I 'Akarukena'ia Au, ko Au Anake 'Ua item number 05760

Te Tautai Titomo i Niuafo'ou item number 20313

Ko Tā item number 02662

Ko Eric, ko Tā, ko Junior, ko Jojo item number 02658

Ko Isabelle item number 02659

Ko Mi'i item number 02661

Te 'Akaipoipo'anga ō Isabelle item number 92281

Other Essential Learning Areas

Cook Islands Māori-language resources that might be especially useful in science, technology, arts, and health and physical well-being programmes are listed on page 12 in *A Guide to the Pacific Learning Materials 1976–1996* (1997). Cook Islands Māori-language resources that might be especially useful in maths programmes are indicated on page 33 in the *Tupu Handbook* (1997), which also gives more information about using Cook Islands Māori-language resources within the other essential learning areas.

Ordering Ministry of Education Learning Materials Published in Cook Islands Māori

Standing orders

A standing order is the easiest way to receive Cook Islands Māori learning materials as soon as possible after they are published. A form for establishing a standing order can be found on the final page of *A Guide to the Pacific Learning Materials 1976–1996*, but a letter (Box 3293, Wellington) or fax (04 472 6444) to Learning Media will suffice.

Schools can request standing orders for up to thirty copies of every book published in Cook Islands Māori. Early childhood education services that require learning materials in Cook Islands Māori for their programmes can request standing orders for two copies of each book. Schools and early childhood education services need only state the number of copies of books they would like to receive in Cook Islands Māori, up to the specified limit. Audio cassettes and teachers' notes are sent automatically to all schools and early childhood education services with standing orders for books in Cook Islands Māori.

Ordering individual items

To help early childhood education services and schools to order copies of learning materials that have already been distributed, an order form is published from time to time in *The New Zealand Education Gazette*. A copy of this form can also be found on the inside back cover of *A Guide to the Pacific Learning Materials 1976–1996*.

Obtaining More Information about Learning Materials Published by the Ministry in Cook Islands Māori

A Guide to the Pacific Learning Materials

A Guide to the Pacific Learning Materials 1976–1996, published by Learning Media Limited for the New Zealand Ministry of Education in 1997, is a comprehensive guide to all these resources. This guide describes about three hundred separate learning materials, with resources published in Cook Islands Māori covered on pages 5–12.

While not all the Cook Islands Māori learning materials described in the *Guide* remain in print, copies of out-of-print items are still being used in many schools. The *Guide* indicates how they might be used to help resource the New Zealand Curriculum.

Within the Cook Islands Māori section, learning materials are listed by essential learning area: Language and Languages, Mathematics, Science, Technology, Social Studies, the Arts, and Health and Physical Well-being. For each item, the names of the authors, editors, translators, illustrators, and photographers are provided.

Additional information includes the year of publication, the number of pages, the duration of audio cassettes, item numbers, and a brief description of the contents. For each book, a reading level is suggested.

At the back of the *Guide*, order forms are provided for ordering copies of those Cook Islands Māori learning materials that remain in print and for establishing standing orders for future Cook Islands Māori learning materials.

Resource Link

For Cook Islands Māori learning material published up to 1996–97, *A Guide to the Pacific Learning Materials 1976–1996*, the *Tupu Handbook*, and this article are the best sources of information.

For information about further resources as they are published, the best source of information is Resource Link, which appears monthly in *The New Zealand Education Gazette*. A new resource in Cook Islands Māori is published about every two months. Resource Link is also available at the following Web site:

http://www.learningmedia.co.nz

Resource Link tells schools and early childhood services with standing orders for learning materials in Cook Islands Māori about new Ministry of Education books and audio cassettes published in Cook Islands Māori as they are distributed.

For schools and early childhood services without standing orders for learning materials in Cook Islands Māori, the listings in Resource Link provide an opportunity to order copies of particular items or to establish a standing order.

Sources for Resources Published in Cook Islands Māori by Other Publishers

Anau Ako Pasifika Inc., 12 Turner Place, Tokoroa, facsimile (07) 886 9062. (Cook Islands Māori books and puzzles designed for children in pūnanga reo.)

Cook Islands Natural Heritage Project, Box 781, Rarotonga, Cook Islands, facsimile (00682) 24894. (Books and posters of flora and fauna in the Cook Islands, with names in the different dialects of Cook Islands Māori as well as in English.)

Books Pasefika, Box 68446, Newton, Auckland, facsimile (09) 377 9528. (A catalogue of Cook Islands resources is normally available, free on request to schools and early childhood services, from this Auckland bookshop. As well as stocking the *Cook Islands Māori Dictionary* (1995), this bookshop also stocks Tai Teupaoterā Turepu Carpentier and Clive Beaumont's *Kai Kōrero: A Cook Islands Māori Language Coursebook* (Auckland: Pasifika Press, 1995), which comes with an audio cassette.)

Early Childhood Development Unit, Box 9951, Te Aro, Wellington, facsimile (04) 801 5134. (Pamphlets for parents and other caregivers about various play activities are available in Cook Islands Māori.)

Ministry of Education, Box 97, Avarua, Rarotonga, Cook Islands, facsimile (00682) 28357. (For enquiries about learning materials published in Cook Islands Māori by the Cook Islands Ministry of Education.)

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Learning Media, Wellington

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Contributions

The editor welcomes contributions of all kinds from people who are involved in community language work and in teaching English to NESB students. Contributors should send articles to:

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Introduction

The final version of *Social Studies in the New Zealand Curriculum* was sent out to all schools in the fourth term of 1997. This document requires all schools to include five "perspectives that are integral to a balanced programme in social studies". One of these is "multicultural perspectives".

Many Voices is not intended to be a resource specifically for social studies, it is for ESOL teachers, but as two of the articles in this issue emphasise, ESOL classes need to help students with language for learning across the curriculum. Teachers of NESB students should be aware that social studies programmes in their school are required to recognise and value the traditions, histories, and languages of the cultures within New Zealand; to examine issues related to racism and explore ways to promote non-racist attitudes and behaviour in the school and wider community; to recognise that students may need to meet more than one set of cultural expectations; and to consider members of cultural groups within the local and wider community when including aspects of content related to those cultures.

In the first article in this issue, "ESOL Classes: To Go or Not To Go?", an NESB student points out that "teachers have to be able to help in general problem [sic] as well as English". Social studies teachers and ESOL teachers have a lot to offer each other when they work together. ESOL classes can provide first-hand experiences to contribute to all of the social studies requirements noted above and social studies teachers can help NESB students learn to use the language of social studies.

Other articles in this issue link to other essential learning areas of the curriculum. *Song Talk* explains how singing can be used when learning English (linking ESOL to music and The Arts/Ngā Toi essential learning area). Tufalasi Taleni's article and Manying Ip's paper both support strands C and D of the draft document *Health and Physical Education in the New Zealand Curriculum* – Enhancing Interactions and Relationships with Others, and Creating Healthy Communities and Environments. The statistics on ethnic communities within New Zealand provided in the book *Ethnic New Zealand*, reviewed on page 21, could be used as a basis for learning experiences in maths and social studies.

Another item in *Many Voices 12* examines the issues relating to language maintenance in the Auckland Korean community. The Korean language will be given a higher profile in New Zealand this year with the publication of the draft version of *Korean in the New Zealand Curriculum*. Note, however, that this document focuses on the teaching of Korean to students whose first language is English; it is not designed for students who are learning Korean as the language of their community.

I would be very pleased if ESOL teachers would send me accounts of their experiences in teaching language across the curriculum to consider for publication in *Many Voices*.

Margaret Smith
Editor

ESOL Classes: To Go or Not To Go?

by Marilyn Lewis and an anonymous student

ESOL students and their parents often whisper concerns about settling into New Zealand schools, but they are reluctant to put their thoughts to paper. However, like an earlier anonymous contributor to *Many Voices* (April, 1996), one fifteen-year-old was willing to follow up his spoken comments with the following account. It is offered exactly as he wrote it, as a learner's perspective, and is followed by some reflections.

The student's account

I am one of the student which used to take ESOL at school. Yes, "Used to". I quit. I thought that there was no point for me to missed out on other subject to go to ESOL. Which didn't helped me that much anyway. And I will explain that.

I'm a fifth form student I took ESOL in 3rd and a term on 4th form (I just go to my normal class because I've considered myself that I wasn't needed ESOL). The problem was the difference of the idea of learning or teaching in ESOL. Students have 2 types of ideas towards ESOL. Some student go to ESOL to learn or to ask for help for some problem which is above their potential of doing or solving the problem. Weather it's English, Maths, Science, Chemistry or understanding of language due to problems involved. Other type of students are ones that turns up to ESOL because they can just sit in class and do nothing due to the way of teaching (With all respect, this is from my experience involve my teacher or ex-ESOL teacher at my school.) of the teacher.

From my point of view. Teacher has to be able to help students with their problem and do not reject their question or problem. If you can't help, admit and give advice. Don't get mad but go and find out about what you don't know.

I think it's a waste of time to go to ESOL. Because everytime I turn up to class I get to do something below my potential which was from the teacher's plan. Such as reading Journal and do comprehension from it. I not trying to set myself as a standard but trying to give the idea of different student has different potential and teacher has to teach something beyond their potential to enhance their knowledge. Which means teachers have to be able to help in general problem as well as English. Which require reliable and flexible teaching plan for different student with different level of potential.

To achieve the best result, we will have to involve both student and teacher. Students have to involve both student and teacher. Students have to have the will to learn and teachers has to help the student to learn and set new challenge for the students.

For teacher. The way to solve the problem is to put student's problems first. Doesn't have to be English problems but almost everything possible. Then if the student doesn't have any problem to ask or needed help, teacher can follow their plan which has to be at their potential or beyond it so they can learn something new everytime they turn up to ESOL which will encourage student to learn.

I don't agree with the idea of using other normal period for ESOL, because student has to missed out on other subject which doesn't have any positive facts at all. English is a big factor on other subject because it's all in English but everything needs to be "balanced".

After I quit ESOL I just go to my normal classes and normal English as usual. From this year "mid-year exam" (5th form) without ESOL for 5 term, since 1st term in 4th form my results are the following.

Eng	60%	top of the class
Mat	84%	top of the class
Phy	68%	
Che	62%	
Gra	77%	

I know this is not so great but I just want to show that I can pass English without ESOL and with normal English class. Because everytime I turn up to ESOL I get to missed out on other class and I wasn't happy about that. I get to do things that's under my

> potential so it got me borring which means I didn't learn much in ESOL either. Everytime I asked my teacher about my general problem I get rejected by the teacher, which by doing this the result is student just don't turn up to class. Everytime I got my teacher out of her teaching plan she will ignored me and get me on to her plan again. Those are the reasons for me to quit ESOL. This word "Quit" which I use is meant that I just stopped going to ESOL and go to normal class instead, without inform to the teacher. The Teacher didn't care anyway.
>
> I'm willing to show this to you all to understand what is actually the student's needs and problem that I faced with the teacher and the way of solving the problem. Thank You for absorbing my opinion. I hope this will help in some way.

This account raises a number of points relevant to current theories of second language learning and teaching: equity for second language learners, learner autonomy, the purpose of ESOL classes, links between content and language learning, and lesson planning.

Equity for second language learners

In many secondary schools and a few primary schools, one approach to working with NESB students is to withdraw them from regular classes for a period of time. If these classes, which started as a positive move to provide language support, are now seen by learners as either a waste of time or a haven for the unmotivated, what needs to change? It may be the label or it may be what actually happens.

The student's comments (above) echo a wider concern about the flow-on effect of labelling a group of people in a particular way. Nayar (1997) says that "an unhealthy binarism" follows from having a group of second language students whose label separates them from the rest in an "us" and "them" distinction. The only justification for using the term "ESOL" (or one of its substitutes) is as a short-term move towards a long-term benefit. Also, a programme with that name needs to match current beliefs about how second-language students learn best in school contexts.

Learner autonomy

Learner autonomy, a widespread concept in the Western world, is used in relation to all learners, but it is particularly important for those whose lack of English, the mainstream language, puts them in a vulnerable position. Autonomy can exist at a number of levels. Learners may define course objectives, course content, materials and/or techniques (Holec, 1985). The ESOL class should be the place where this happens more than in mainstream courses with their prescribed curricula. The attempts of the student who wrote the above account to suggest (to the teacher) problems that could become the basis of the lesson were rejected, because the teacher had her teaching plan ready. In the end, the student's autonomy took the form of leaving the class.

The purpose of ESOL classes

What exactly is this subject called "ESOL"? The student's overriding concern was to make progress in other subjects, with "ESOL" a means to an end. He saw anything as a waste of time if it diverted him from the mainstream curriculum. Was he right or was something worthwhile really happening (and did he just fail to understand what it was)?

The student's criticisms are quite specific: the work given was below his potential and included reading from the *School Journal*, a publication designed for New Zealand primary school students. The reading was followed by the traditional "comprehension" questions. He rightly describes good teaching as taking students "beyond their potential to enhance their knowledge". In previous conversations with me, this student had described being taken through decontextualised grammar lessons in which the teacher moved through various tenses of English. His complaints echo a growing concern internationally that "a lot of language teaching ... is done in the absence of context laden with meaning" (Swain, 1996).

Links between content and language

If students want to learn the language of the curriculum and if the curriculum is what everyone else at school is learning, then why not make this the context for language lessons? I have heard teachers advance a number of reasons why this might be difficult. Not all students come from the same class, the curriculum is too difficult to tackle with minimum English, and (the most frequent comment), ESOL teachers themselves don't know what's going on in the other subjects and couldn't teach the content anyway. Typically, ESOL teachers have a degree in English and/or another language, with occasionally one other Arts subject. They believe this does not prepare them to answer curriculum-based questions or to teach lessons where the content is in a range of mainstream curriculum subjects.

However, a person does not have to understand all the concepts in each curriculum at every level in order to teach language and content. The following section offers suggestions for resolving this apparent dilemma.

Implications for school programmes

One set of skills emphasised in TESOL training courses is the ability to analyse a situation, particularly a language situation. "Needs analysis" has been described as the ability to analyse three things (Robinson, 1991):

- the target situation (in this case, the mainstream classroom learning to which NESB students return daily);
- the present situation of the learners;
- the language – which is a combination of the first two.

Analysis of learners' starting points is a separate topic in its own right.

To know the learning situation students are returning to, the teacher needs to have been a part of it, even briefly. Sitting at the back of other people's classes, looking at textbooks and class handouts, reading the assignments of the more successful students, can all give a picture of the language requirements in various classes. Teachers would be looking for answers to questions like the following.

- What are the writing skills required to be successful in this subject?
- What sort of talk is required of students in class?
- What are their sources of information – textbooks, class handouts, the teacher's spoken explanations, blackboard notes?

Short discussions with mainstream colleagues at morning-tea and lunch times provide another chance to exchange ideas. ESOL teachers who have prepared handouts that use mainstream content and are based on principles of language learning have often found that colleagues want to use them for their own mainstream classes, too. Such materials and techniques can be the basis for group work and the "flexible teaching plan for different student with different level of potential" suggested by the student writer above.

The next stage is to start using the content-related language in ESOL classes. If the teacher's basis for planning is study skills, then there are dozens of books listed in publishers' catalogues for writing, reading, speaking, and listening in particular subjects. The oral language modelled by the teacher should lead students into the language they will hear, and need to use, in mainstream classes. Swain (1996), in one of her recent studies of immersion classes, observed that teacher talk was not rich. Teachers used a limited range of language, including a restricted range of verb tenses. How can ESOL teachers find out how rich, or how restricted, the language they use in class is? Occasionally taping one's own language and then doing a simple language analysis could be one way. How many verb tenses do you hear? How complex are the sentences? What is the range of vocabulary?

Swain also found, as the student writer of the piece above did, that there was more emphasis on manipulating and categorising own language items than on communicative language use. Using actual language samples from mainstream classes provides a context for a focus on the form of language.

In addition, Swain mentions vocabulary instruction, which seemed "to occupy a rather narrow place in the overall teaching plan", being limited to explaining words as they came up in reading passages. Reading from *School Journals*, as referred to above, does not expose students to the sorts of vocabulary and phrases required in secondary academic writing, where links between concepts are expressed in more sophisticated ways. Furthermore, the *Journal* features topics that appeal to younger children. Most NESB students have already been exposed to such texts at primary school in their own countries.

For ideas about methods of introducing students to vocabulary within the context of a particular subject, teachers could turn to titles in the publishers' catalogues in such categories as English for Academic Purposes, English for Specific Purposes, and Study Skills. Many of these books discuss how to select, teach, and assess vocabulary. In addition, the Ministry of Education's Applications series of books, designed to help students learn content-related language, is available in all secondary schools.

So much for language input. Output, in the form of student talk and writing, is vital in second language learning. The ESOL class should be the place where students can talk and write without fear of failure and with increasing competence. In Swain's study, student talk was found to occur at a disturbingly low level, with utterances only rarely longer than one clause. The student writer above reports his own talk as explaining problems and asking questions, the opposite of the old-fashioned idea of classroom talk, where teachers question and students answer. His perception that, when he failed to attend the class, "The Teacher didn't care anyway" could be right. He may have been seen as someone who was usurping the teacher's role.

Talking depends upon having something worthwhile to talk about. Students are interested in the range of subjects taught at school (or, if not, they should be encouraged to be). Content-based language activities, of the type so common in communicative language classes, can be based around topics in the mainstream curriculum.

Building a case on one piece of writing by one student may seem to making a mountain out of a molehill. However, what this one has written mirrors what many have said informally. This student's ability and willingness to work for good results are not unique, and neither are his opinions.

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Language Maintenance in the Auckland Korean Community

by Donna Starks and Sung Ho Youn

New Zealand has been described as one of the most monolingual and monocultural countries in the world today (Bell and Holmes, 1991). Although changes in immigration over the last few years have helped to diversify the population so that New Zealanders have experienced new ideas, new cultures, and a greater mix of languages, the 1996 census reported that over 84% of the population were still monolingual (speakers of only one language) and that 98% of the population speak English. The high proportion of English-speaking New Zealanders, most of whom are monolingual, makes it difficult for minority communities in New Zealand to maintain their own languages.

The Korean Community

One recent addition to New Zealand society is the Korean community. In the 1991 census, only 801 individuals in New Zealand indicated that they were born in Korea, but the 1996 census figure was 12,192. Some of these people may be non-resident Koreans taking a short language course,[1] yet the increase corresponds, to a large extent, with the number of Koreans who have taken up residency in New Zealand since 1991.

Because New Zealand schools do not specifically record their numbers of resident students according to their country of birth, the number of school-age children who are recent immigrants is not generally known. However, it is likely that a large number of Korean immigrants have school-age children. It is estimated that in Auckland, where the majority of Korean immigrants choose to live, there are now 1200 Korean families. The typical family consists of two adults and one or two children, mostly of school age. This could mean that 1000-2000 Korean children have entered Auckland schools over the past six years.

Concerns about English skills

The increased number of immigrants with school-age children from Korea and other North Asian countries has put pressure on the school system, resulting in a public outcry about the children's limited English-language skills. These concerns are real ones. In responding to a pilot survey by the authors of this article, which involved 239 of these families, 31.5% of the primary caregivers (mothers, in all cases) reported that they had not learned English before coming to New Zealand and 89% either "almost never" or "never" used English in the home. The results of a more detailed follow-up study of 51 Korean immigrants suggested that the fathers' English language proficiency may be higher. (In this study, which included both males and females, it was found that the males had, in general, a higher level of English language skills than the females).

Signs of incipient language shift

To address the problem of immigrants' lack of English language skills, a language requirement was made mandatory for immigrant parents. This government policy has been perceived negatively by many Korean people, and was followed by an immediate decrease in the number of Korean immigrants to New Zealand. If they are not joined by a continuous stream of new immigrants, the Korean community in New Zealand will be relatively cut off and will probably undergo rapid language shift.

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[1] The Korean Embassy notes that 3,904 Korean students entered New Zealand on study visas in 1996.

Even though this community is made up of recent immigrants, there are signs of language shift already (this was indicated by the results of the follow-up study mentioned above). When the second child in a family enters school, the shift in the language of the home, from Korean to English, becomes more dramatic.

One of the most obvious factors contributing to language shift is that people see the reasons for mastering the second language. English is viewed as a necessary skill for survival in New Zealand, where so many fellow citizens speak no other language. Most Korean immigrants feel under great pressure to shift to English, especially in the presence of other New Zealanders. All Korean families consider it very important for their children to learn English. English is becoming the language used by Korean speakers in public domains, and the majority are using a mixture of English and Korean for a range of inner and personal speech functions, even some of the functions that are normally considered to be the most resistant to language shift.

Measures for Maintaining the Korean Language

Given the societal pressures, there is no doubt that the Korean immigrants will learn English, but will they be able to retain their Korean language? The drop in applications from Korea for New Zealand residency makes further language shift seem inevitable. However, the fact that New Zealand's Korean community has arrived in the recent past, is substantial in size (at least in Auckland), and includes many adults who value their first language and are still quite young means that Korean language maintenance is still a possibility.

Other factors that tend to encourage the maintenance of the Korean language in New Zealand include the following.

- The Korean language is still used extensively in the homes of most Korean New Zealanders.
- Most Koreans have positive attitudes about the Korean language and place a high value on it.
- Many of the Korean immigrants are concentrated in geographical areas within Auckland, especially the North Shore (this gives them a greater opportunity to use Korean in the public domain).
- The Korean community has established an extensive range of institutions and materials which promote the Korean language as well as the culture. For example, there are two weekend community language schools, over thirty Korean churches, a Korean directory, regular community publications including six newspapers, more than twelve sports associations (including a Korean Soccer Association), and an Annual Korean Day, with a parade down Queen Street and activities at the Aotea Centre.

Moreover, the community resources are expanding. A Korean community radio programme, which began as a once-a-week event, is now running seven days a week and a Korean television programme, which includes a fifteen-minute Korean-language segment, has just started. Commitment to community organisations is strong. For example, almost all Koreans who attend church go to a Korean church. And, since the opening of the Korean consulate in Auckland in 1996, further Korean resources are becoming available.

Suggestions for Classroom Teachers

The Korean community does have some ways (described above) of maintaining its language. However, given the status of English in New Zealand society, a concerted effort is needed by schools, the government, the community, and individuals if the Korean language is to survive in Auckland (and in New Zealand as a whole). Teachers have an important role to play in the maintenance of Korean as a community language.

One important aspect of modern Korean society is education, and Korean people perceive Australia and New Zealand as good places to send their children for their secondary school education. Although some families send their children for a course of formal study,[2] many more families are choosing to immigrate to New Zealand so that their children may get a good education.

Because of the high esteem in which Korean parents and children hold teachers, it is important that teachers promote positive ideas about the Korean language and culture among these children. They should encourage them to think that it is a good and worthwhile thing to know their mother tongue. If minority-culture students feel proud of their mother tongue and want to learn it, this will contribute to the maintenance of the minority speech communities. Because of the strong link between language and culture, promoting the culture helps to maintain the language. One way that teachers can help is to learn more about Korean society, including the education system with which these students and their parents are familiar.

Korean learning styles

The Confucian philosophy has helped to shape Korean society and Confucian values, such as the importance of hard work and higher education, are given great emphasis in Korean classrooms. *Cholli-gil-do-han-gorum-buto* – "A journey of a thousand miles starts with but a single step", *Kongdun-tab-i-munojirya* – "Hard work is never wasted", and *Paeum-enun-kkut-i-optta* – "There is no end to the pursuit of learning" are sayings frequently used by classroom teachers in Korea. Although similar proverbs are quoted in Western society, the different contexts in which they are used may result in misunderstandings between students, teachers, and their parents.

The Korean education system is more authoritarian than New Zealand's current one. There is a traditional saying, *Kun-sa-bu-ilchei*, that "The monarch, teachers, and parents are all in one" (i.e., they should be equally respected). People in teaching positions are revered; the students are brought up to obey and respect their teachers. Corporal punishment is quite common in secondary schools (but rare in primary schools).

Until the late 1980s, Korean classes included an average of sixty students. Classes have gradually become smaller (around forty nowadays). With such large classes, the Korean education system came to rely on a "cramming" method of learning, and secondary students have about fifteen subjects to study. The prevalence of multiple-choice testing in schools tends to perpetuate these practices, and the student's performance is invariably reported on a norm-referenced basis,[3] which tends to promote competitiveness among the students.

Though individual variations do exist, Korean students are generally not familiar with classroom activities that involve open discussion and are often unwilling to volunteer to speak. When they have a question, they tend to put this to their teacher after class, perhaps outside the classroom in the corridor. Putting a question to the teacher directly, in front of everyone, might seem too up-front or challenging.

It can also be a problem for a Korean student to share a response that goes against the group, as illustrated in the following story. One boy's teacher planned a classroom visit to a

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[2] The Korean Embassy noted that, in 1996, 987 students were enrolled in a formal course of study at secondary and tertiary levels in New Zealand.

[3] After each test, students are given a rank relative to that achieved by other students.

museum on a Saturday morning, and was arranging a time and place for everyone to meet. This Korean student happened to have another plan for that Saturday morning; he had agreed to do something with his family. He could have simply told the teacher that he would not be able to go to the museum, due to a previous arrangement. However, he said "yes" when the teacher asked him whether the proposed time was all right for him. When he failed to turn up at the museum, the group waited for him in vain. It can be hard for a Korean student to say "no" to the teacher, especially when everyone else is saying "yes". Awareness of such cultural differences and the misunderstandings they lead to can help promote better understanding and create better relationships between classroom teachers and Korean families.

Other suggestions

Schools could hire ethnic co-ordinators or interpreters, who could facilitate communication between teachers and parents. Many Korean parents find it embarrassing to attend parent-teacher meetings because they lack confidence about their ability to communicate in English. When Korean parents fail to attend such a meeting, this does not mean that they are not interested in their children's education. Many of the caregivers in our survey listed their children's education as one of their main reasons for coming to New Zealand.

Another way teachers could help would be to encourage students to take their textbooks home, so that parents could help with their children's studies at home, as most parents do in Korea.

Increased understanding leads to stronger relationships between teachers and minority communities. Korean immigration is new to New Zealand but not new to Australia, Canada, or the United States, where there are now substantial numbers of second-generation Korean immigrants. A study of the attitudes to language and patterns of language use in some of these communities could be of great interest to New Zealand teachers. In the Suggestions for Further Reading below, therefore, we have included some general references for those interested in learning more about the Korean culture and language, as well as a few works on language attitudes and language maintenance in Korean communities.

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Song Talk

***Song Talk: Songs for English Language Learners* by Nicky Riddiford was published by the National Association of ESOL Home Tutor Schemes (Inc.) in 1998, with the assistance of The Correspondence School, for ESOL teachers and tutors to use with their adult students. It is a resource based around twenty-eight songs using common English phrases. The resource consists of a CD or audio cassette on which the songs can be heard and a book that explains how singing can be used to learn a new language and also includes the words of the twenty-eight songs, as well as activities to go with each song. The author and publishers have kindly given *Many Voices* permission to reprint sections from the book here. As the author says:**

> The songs in this book are intended for use in any English language learning situation with groups or with individual students. Both the general and the specific suggestions are written with an adult classroom in mind, but most transfer readily to school use and one-to-one teaching arrangements.

Introduction

(summarised version)

In writing the lyrics for the songs in *Song Talk*, the author tried to select the language needed for many of the different situations encountered by immigrants who are beginner learners of English. The songs contain vocabulary, structures, and functions that could be useful to such students living in an English-speaking country. There is little unusual vocabulary apart from a few idioms. Some of the songs have a distinctly New Zealand flavour that both teachers and students will enjoy. The tunes chosen for the lyrics in *Song Talk* are all ... melodies that have survived the test of time because they are catchy, memorable, and easy to sing.

The section *How to use the songs* suggests some general ways of introducing and using any of the songs in the book. Teachers may find it useful to read these suggestions first as they are not repeated with the more specific suggestions that accompany each song. The list of suggestions is by no means exhaustive. Teachers will undoubtedly have many other ideas for using the songs in the book as teaching tools.

The appendix outlines the rules of games that are useful extension activities for practising structures contained in the songs.

It is not at all necessary for users of these songs to be gifted musically. All that is required is an enjoyment of music, which most people share. Even if you feel you cannot sing a note, the recording is there to be relied on as much as you need.

The text that follows is reprinted directly from *Song Talk*.

Song in language education

Why use song?

Singing is a fundamental expression of the human spirit. In many cultures singing is a natural activity that accompanies many aspects of life both formally and informally. We all have a natural response to rhythm and melody that can be harnessed to help the learning of a new language. Singing has been used for many centuries as an educational tool. As William Byrd noted in 1588 in *Sonets and Songs of Sadness and Pietie*:

> reasons briefly set downe... to perswade everyone to learne to sing. It is a singular good remedie for a stutting & stammering in the speech. It is the best meanes to procure a perfect pronunciation & to make a good Orator. ...

How singing can enhance learning

Songs and affective factors

Many factors affect students' progress in language learning, including the time they spend using the new language, their feelings about the language, their levels of motivation and their levels of confidence.

A student who is self-confident, who has a positive attitude to the new language and culture, who has a strong motivation to learn, who sees language learning as an exciting challenge, who takes risks and is uninhibited about using the language, has an excellent chance of learning the language successfully.

However, many language students, especially at the initial stages of learning, can feel insecure, inhibited and very anxious. The negative impact of these affective factors can hinder progress.

The promotion of a relaxed, light-hearted, playful, low-stress environment, therefore, is greatly conducive to effective learning. Singing is one of the ways of achieving this environment. Singing is fun. Most students find singing very enjoyable. I have yet to meet a student who has not enjoyed the use of song in the classroom. This attitude even applies to students who tell me they don't like singing when I first meet them.

Singing and playing around with the words of a song are often accompanied by laughter and joking. These activities promote a warm, relaxed and receptive state in learners. When we are relaxed the part of the brain that creates memory can actually work better ... Students who feel inhibited about speaking aloud in the new language find singing in a group much less threatening. Beginner learners are very encouraged when they can reproduce the sounds of the new language in song. The confidence found in this area can be carried over to other learning activities.

Singing and memory

Memory plays a large role in language learning. Singing seems to be a remarkable way of enhancing the memory and encouraging long-term storage of language. Most people can effortlessly recall whole passages of songs learned many years earlier. Many people can also remember learning with ease information presented in a song, such as the alphabet. As Lozanov explained when describing the elements of his language teaching technique, Suggestology.

> When didactic material is presented in songs, recitatives, recitals and even in the simplest rhythmic form, it is assimilated much easier, in much larger amounts and with much greater retention.
> (Lozanov, G., and Gateva, E. *The Foreign Language Teachers' Suggestopedic Manual.* Gordon & Breach 1988, p. 29.)

Why is it so much easier to remember language in a song? There appear to be several reasons ...

- Songs are usually sung many times, thus providing repetitive practice in the new language. Transference of information from the short-term to the long-term memory is facilitated by repetition and songs achieve this effect in an interesting way. Many songs contain repetition in themselves, with recurring choruses and often a good deal of duplication that would be redundant in ordinary spoken language.
- Songs stimulate an emotional response. Songs speak to the heart as well as the head and tap into a deep reserve of feeling. This association of words and feelings helps the memory.
- Songs tell a story. Words in a song are linked to form a meaningful whole. Information received in the form of a story is intrinsically interesting and can be related to similar, remembered experiences.
- Songs have strong rhythmic, rhyming and melodic patterns. Patterns are easily absorbed into the long-term memory. Rhythmic, rhyming and melodic patterns help to create a kind of memory hook onto which the language of the song is attached, making the words of the song easier to remember.
- Songs provide a vehicle for learning language unconsciously ... If we sing songs just for fun, without analysing them, their language is absorbed subliminally. It seems

this process activates our long-term memory. A language teacher can exploit both conscious and unconscious modes of learning when presenting a song.

- Songs promote whole-brain learning. There seems to be some consensus in the research on lateralisation of the brain that the left hemisphere of the brain processes language and that the right hemisphere processes music. This bilateralism is particularly marked in adults. The best learning occurs when both hemispheres are involve ... Songs, which are made up of both words and music, therefore activate both sides of the brain, and greatly improve retention.
- Singing promotes a state of relaxed receptivity, which is ideal for learning and the enhancement of memory...

Songs as learning activities

The use of songs is not limited to promoting a relaxed yet lively atmosphere. Songs can be used most effectively as a learning activity to focus on selected aspects of language and to provide repetitive practice of those aspects.

Rhythm and stress Most English songs provide a natural model of stress-timed language. The rhythm of the tune emphasises the stress pattern of the language very usefully. When students tap out the rhythm of a song, the major word and sentence stresses become very obvious. Further, singing in a rhythmic way can be particularly helpful to students whose own language is not stress-timed.

Pronunciation Songs provide practice in pronunciation in interesting ways, with frequent repetition of words, word endings and phrase patterns. It is much easier to sing a correct pronunciation than to say it. Students who find spoken language difficult can often sing a song without any trace of an accent.

Contractions Songs often demonstrate natural, colloquial language. They contain many examples of contracted forms, such as *don't* for *do not* or *gonna* for *going to*. Songs provide a useful way of introducing these forms.

Structure A song can be used to focus on an aspect of grammar, such as prepositions and tenses, or a language function, such as making an arrangement. Students can be encouraged to expand their knowledge of such structures by adding suitable substitutions to the song. A song can complement a grammar lesson or be the base for it. All of the songs in *Song Talk* have a suggested focus on structure.

Vocabulary and Idioms New vocabulary and idiomatic forms of English can be meaningfully introduced in a song. Often beginners have an urgent need to know the nouns and verbs related to a topic: a song can help them build up a repertoire.

Since most songs tell a story they are an ideal way of combining the teaching of both form and meaning. The elements of language under study are all part of a finite, manageable and meaningful whole.

Visual, auditory and kinesthetic learning styles

Many students have a preferred way of receiving information. If information is made available in the way that suits them, then the material they learn is more immediately memorable.

Visual learners tend to prefer reading, auditory learners prefer listening, and kinesthetic learners prefer to do something with their learning in a way that involves movement, such as clapping a rhythm. Many students prefer a mixture of all three styles. Singing provides a means of accessing each of these preferred learning styles in a classroom of students. Songs also lend themselves to practice activities that are both active and interactive, such as games, that again support all learning styles.

Group interaction

People in many cultures sing together to promote harmony, alignment and a sense of belonging. Singing adds this very useful dimension to classroom interaction. It encourages bonding and a sense of cohesion within the group and a warm, open-hearted attitude among students. Students in a classroom spend significant time interacting with and learning from each other. Singing together helps to create an environment where this interaction is easy.

Singing songs also promotes a high level of interest and engagement on the part of the learners (and the teacher!). Songs and other enjoyable, low-stress activities such as games and drama promote increased levels of alertness, responsiveness and active participation in students. The time seems to fly and a very positive, friendly atmosphere pervades the group.

Cultural insight

Songs can provide valuable cultural information. Many songs tell a story and describe events that give clues as to how people behave in a particular culture.

The songs in *Song Talk* cover many situations in which new learners of English might find themselves. The lyrics contain some very specific cultural information. *Where's my family?* is about a 40th birthday celebration; *Tell me where* covers New Zealand place names and *The super supermarket* deals with shopping for food.

A song can be a great springboard to a discussion of cultural differences and can heighten awareness of the new culture. These reflections can then be incorporated in a further song. For example, a more advanced class could listen to the national anthem, discuss the themes and ideas in the song and then be encouraged to rewrite the lyrics to reflect their own experiences of living in their new country.

When to use a song

Songs can be used at many stages in the language lesson. They can be used:

- At the beginning of a lesson as a warm up and at the end of a lesson as a concluding activity;
- As a greeting to the class, such as the first line of *Lovely Day;*
- As a farewell at the end of a class, such as the song *See you on Monday;*
- To introduce a topic and to present relevant vocabulary;
- To focus on specific structures and grammar points;
- To practise and revise language previously taught;
- To relax a stressed class before an examination;
- As an energiser when class energy is low;
- As a change of pace when students need a break from an activity;
- As a light-hearted activity for those difficult end-of-the-week sessions.

A group of songs might be sung just for fun and for unconscious revision of old material.

How to use the songs

This section outlines some of the different ways in which a song can be introduced and then used as a learning activity. The suggestions are numbered to make them easier to locate but they can be used in any order. More specific suggestions are found with the words for each song.

Introductory activities

1. Give the title and ask students to predict words they may hear. Play the song once or twice. Ask if the list of predicted words can be added to.
2. Pre-teach the key vocabulary before playing the song.
3. Play the new song and ask the class to write down as many words as they can while they listen. This activity can be done in groups to add a sense of competition. Use simple songs at the beginning level ...
4. Point out a particular construction in the

song, such as the use of the gerund after *going*, and ask the class to count how many times they can hear it.

5. Play part of a new song and ask students to predict what might come next.
6. Ask the class to tap out or clap the rhythm.
7. Ask the class to mime the actions of the song while singing.
8. Let students listen to a song once or twice before giving them the lyrics. When they have read the lyrics, they can mark words that they are unsure about.
9. Before asking students to sing along with the recording, let them listen to it two or three times and focus on an introductory activity such as those listed above. Then let them sing with the recording two or three times until they feel confident. As the class gets to know the song better, you can turn down the volume. If the tune and words seem hard to pick up at the same time, ask the class to hum or lalala to the tune. However, you may find that once the class becomes familiar with learning through song, many students will want to launch straight into singing after one listening.
10. When the class is really familiar with the song, sing it without the recording.

Vocabulary

1. Build up a list of key vocabulary after the first listening and discuss meanings.
2. Give a list of words from the song and add a few distractors. When listening to the song, students circle or underline the words they hear …
3. Give the students a list of key words in jumbled order. Ask them to put the words in sequence as they listen …
4. With short songs, give out all the words of the song in jumbled order. Students then listen to the song and arrange the words in the correct order or number them in the order in which they hear them …
5. Ask students to sort key words of a song into two categories: known and unknown. Write the unknown words on cards and then discuss or ask students to find the meanings. Later, give out one card to each student and ask them to compose a sentence using that word. This is a useful concluding activity at the end of a session. Cards can be distributed to the class in interesting ways, such as in a game of *Pass the Parcel* or a game of *Musical Chairs*, where the student without a chair when the music stops has to select a card. (I often use these vocabulary cards as a light-hearted way of reminding students to use English in the class. Each time students use their own language in class they are given a card. At the end of the session students have to compose a sentence using the word on the card).
6. Ask the class to draw the objects in the song, make a map of the song or draw the sequence of events in the song.

Structure-based activities

1. Sing songs in groups, such as question and answer, chorus and verse, voices one and two, male and female. You could lead one group and choose a confident singer to lead the other group.
2. If the song has a question and answer format, sing the question to the class and ask the class to respond. You can hold up cue cards that indicate whether the class should respond in the negative or the positive.
3. Ask individual students to sing a question to the class or to their partner and note the response.
4. Change the form of the question, for example, *Do you?* instead of *Are you?* and ask the class to respond correctly.
5. Ask the class for substitutes for selected categories, such as nouns, adjectives, verbs, pronouns, prepositions, question forms or

particular phrases. Ask the class to sing the song using the substitutions. You can decide on the substitutions before the song begins, or point to them on the board as the song progresses. This latter technique keeps a class on their toes. Most of the songs in *Song Talk* lend themselves to substitution activities.

6. Focus on the tense in a song. Change the personal pronouns and ask the class to sing using the correct verb ending.
7. Sing the song in a different tense, such as past simple if the song uses present simple.
8. Change key words to their opposites and sing.
9. Change the sense of the song from positive to negative or vice-versa and sing.

Writing

1. Give the class a cloze exercise of the song. Specific items can be blanked out, such as all the pronouns or gerunds. Alternatively, every nth word can be blanked out. Sometimes it is helpful to give beginners the first letter of the deleted word. For songs with a distinct rhyming pattern, every second line in the rhyming pair can be deleted.
2. Use the song as a dictation exercise. You can give the students blanks for all the words in a line, ie, __ __ __, __ __ __? or you can provide a few words, for example, *Oh __ me, where's the __?* for *Oh excuse me, where's the bank?* Ask the class to listen to the song and fill in the blanks.
3. Leave out the final word of each line and get students to suggest alternatives. This activity works particularly well with lines that rhyme on the last word.
4. Ask students to make up another verse that could be a parody of the song or to rewrite the song completely using their own experiences or ideas.
5. Ask the class to identify phrase or sentence patterns in the song and to check whether these patterns are repeated. Ask the students to think of another sentence with the same pattern.

Stress and intonation

1. Ask the class to sing the song and identify stress patterns by clapping on accented syllables. Alternatively, students could underline stressed words and circle unstressed ones.
2. Invite the group to suggest other sentences with the same stress patterns as those in the song.
3. Discuss the likely intonation pattern of the lyrics if they were to be spoken.

Group activities

1. **Surveys and interviews** are a good way of ensuring interaction among students and of providing practice in a selected structure. Many songs have a question and answer pattern and interviews are a natural extension of this. With the help of the group, draw up a question sheet based on the question form or specific vocabulary you want to highlight. Practise various forms of recording answers, such as tick yes or no, write the answer or tick the appropriate box. Set a minimum number of people that each student must interview. Ask the students to report the results of their interviews to the class or a central collecting group using each person's name, for example, *Peter likes cheese* or the personal pronoun: *He likes cheese.* Information can be collated and displayed in some visual form, such as a graph or a poster, and the class can be encouraged to make some generalisations about the surveyed group. Comparative forms, such as *some, more, most* are then practised naturally.
2. **Jigsaw listening**: This activity is useful when using a song that has a logical sequence. Give each student a line or two from a song in random order. Ask the class to listen to the song and arrange themselves

in a line in the correct order of the lyrics. An alternative is to ask the students to determine the order of the lyrics by discussing them with each other before they listen to the song.

3. Invite the group to role-play the situation in the song.
4. Set students the task of making up a dialogue based on the theme of the song to present to the class in pairs or groups.

Discussion

1. Invite the class to agree or disagree with the views expressed in the song and to state reasons for their opinions.
2. Ask students to think about the characters in a song and to suggest words that describe them, such as *happy, lazy,* or *hard-working.*

Performance

1. Record your class singing. Most students love this. Many will want copies!
2. Perform the songs whenever possible. They make a great item for an end of term party.

The Songs

The titles of the twenty-eight songs are listed below, with the topics and key structures they illustrate. One verse of one of the songs is given in full, as an example.

Songs	Topics and key structures
1. See you later, Mr Baker	Greetings, farewells and introductions
2. Lovely day	Describing the weather using the negative interrogative *Isn't it?*
3. I like	Talking about likes and dislikes
4. Apple pie	Simple questions with *Are you? Do you? Can you? Have you got?*
5. See you on Monday	Prepositions of time and date
6. Where's my family?	Kinship vocabulary
7. Who am I?	Personal information
8. Sunday	Daily activities in the present simple tense
9. Always	Adverbs of frequency
10. All of me	Vocabulary for parts of the body
11. What's the matter?	Describing illnesses and ailments
12. The super supermarket	Supermarket vocabulary
13. Can I help you?	Clothes shopping. The use of *too* as an adjective modifier
14. Going shopping	The present continuous *going* followed by the gerund
15. Would you like a cup of tea?	Offers: *Would you like a/some?* Invitations: *Would you like to?*
16. Let's have a party	Making suggestions with *Let's* and *How about?*
17. How was your weekend?	Describing events in the past
18. My broken stereo	Asking for repairs
19. It doesn't work	Problems with household items
20. The phone message	Leaving a message

21. Where's the bank?	Asking for and giving directions
22. I want to go to Waitomo	Questions with *How long?* and *How much?*
23. Tell me where	New Zealand place names
24. What a sight to see!	Adjectives to describe personal appearance
25. Do it!	Imperatives in instructions
26. Milk in my coffee	*Some* and *any* with uncountable nouns
27. Not enough	The verb *have got* in the positive and negative form
28. What's your favourite TV show?	Question forms: *Do you? Did you? Are you going to? What's your?*

See You on Monday is sung to the tune of *Three Blind Mice.*
Here are the words of the first verse.

> See you on Monday.
> See you on Monday.
> On Monday at ten.
> On Monday at ten.
> On Monday at ten in the morning.
> On Monday at ten in the morning.
> See you then.
> See you then.

Song Talk is available from The National Association of ESOL Home Tutor Schemes, PO Box 12-114, Wellington 6038. The resource (consisting of the book and the audiotape or CD) costs $36.00 (including GST) plus postage and packaging.

Nicky Riddiford, the author of *Song Talk*, is an ESOL teacher in Wellington.

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Book Review: *Ethnic New Zealand: Towards Cultural Understanding*

Review by Carol Griffiths

Ethnic New Zealand: Towards Cultural Understanding **was edited by Daphne Bell and published by New Settlers Focus Group, Hamilton, in 1997. It is available from the Education Resource Centre, Box 1387, Hamilton.**

The handbook *Ethnic New Zealand: Towards Cultural Understanding* contains a wealth of information designed to help New Zealanders to understand the needs of those from backgrounds and cultures different from mainstream New Zealand culture. As noted in the introduction, New Zealand has become increasingly diverse ethnically in recent years and, with this diversity, the challenge to understand those from other ethnic groups has intensified.

In this book (on page vii), an ethnic group is defined as a group having "a collective name; a shared history; a common descent; a distinctive shared culture; an association with a specific territory and a sense of solidarity".

The groups that have been selected for inclusion in the handbook are those groups from non-English speaking backgrounds who are seen as "significantly different from mainstream New Zealand culture". Cultural groups such as Australians, North Americans, and people from the UK and most European countries have therefore not been included; nor are the tangata whenua included. Altogether, information is provided about the people of thirty-six countries from which significant groups have come to New Zealand.

In the section on each group, this information is divided into three clear sub-sections:

- information about the country of origin;
- information about how and when the group came to New Zealand;
- information about culture.

The information on the country is sub-divided into sections on the geography, the history, the language, and the religion. This material is concise, informative, and easy to read.

The information about coming to New Zealand includes details about entry conditions and where the ethnic group concerned has settled. Other details, for example, of age groups and migration patterns, are included where appropriate.

The information on culture covers greetings, etiquette, families, titles and names, food, dress, holidays and festivals, rites of passage, gestures and body language, and unacceptable behaviour. This is an especially useful and interesting sub-section. It is interesting to note, for example, in how many cultures it is considered extremely rude to beckon or point with the index finger, to expose the soles of the feet, or to sit on desks or tables (all things which many Kiwis do frequently).

The handbook presents information in a clear and sensible fashion. Care is taken to avoid a simplistic approach to highly complex and sensitive issues. For example, on page ix, "culture is acknowledged as being immeasurably pervasive and complex ... The information given in the handbook should be regarded as providing only a starting-point for understanding".

Altogether, this book achieves what it sets out to do: it provides an abundance of very useful and interesting information on ethnic minorities in New Zealand. I would recommend it as a very valuable addition to the libraries of all teachers, social workers, medical people, and other service providers in our increasingly multicultural New Zealand society.

Carol Griffiths teaches NESB students at the International Language Academies – South Pacific.

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Newly Migrated Samoan Students in New Zealand Schools

The text that follows is part of a research study submitted by Tufulasi Lealiie'e Ova Taleni as part of the required paper "Teaching Practice Research Study" towards a Bachelor of Education degree at the University of Otago, Dunedin, New Zealand.

Summary of Introduction, Theoretical Background, and Method

In his introduction, the researcher expresses the belief that newly migrated Samoan students in New Zealand schools have special educational needs and problems. He states his intention to investigate these needs and problems, using information from his own experience as a Samoan living in New Zealand, the educational experiences of other New Zealand-born Samoans, and especially, a study of a Samoan family newly arrived from Samoa and settling in to Dunedin.

New Zealand schools are committed to providing all students with a learning environment that allows them to develop their full potential and addresses cultural issues. Teachers need to be aware of their students' languages and cultures, both so that they can understand their ways of behaving and communicating, and so that they can be aware of the dilemma students may feel they are in, namely, that if they speak more English and less Samoan, they will become more successful in New Zealand but will lose touch with their Samoan selves. The researcher notes that the notions of success which are characteristic of the dominant culture are often accepted without question, and suggests that such notions should be challenged.

> We should question the way things are and look at making education more appropriate for all.

The researcher made contact with the Sasagi family, who had migrated to New Zealand partly for the purpose of providing the children with a better education. The parents believed that New Zealand would offer their children educational benefits, but they expected that the children would find New Zealand schools a lot more challenging than Samoan schools. They were afraid that language difficulties might isolate their children and cause them to make slow progress; they also feared that their children might lose their cultural identities and their mother tongue in the new environment.

Results and Discussions

School Differences

For many newly migrated Samoan students, English language becomes the main fear. The Sasagi children have experienced this fear ... Although the English language is taught in Samoan schools, it is not used in social interaction, either in school or at home. English language appears to be used for at least one hour a day, but only during English lesson time, except for children in English-speaking schools which promote the use of English in all areas of school programmes. ... Language is learned and used best in an environment where we have full immersion in that particular language. Because of their rare use of English language at home and at school, newly migrated students like the Sasagi children feel nervous about attending English-speaking schools. The unfamiliarity and strangeness of the environment makes learning English for these children even more threatening. Their fear of speaking affects and influences the way they communicate through other modes of learning such as listening, viewing, writing and reading.

Individual comments from the four Sasagi children proved that language was one of their main worries at school. Fiona, a forth form student, expressed fear of speaking as her main concern. ... She was experiencing difficulties in understanding spoken language and … in communicating. She realised that, in order to follow instructions effectively, she needed to develop a good understanding of the spoken language. Fiona, although a very capable and highly motivated student, was afraid to express her thoughts orally in a whole-class situation. She was determined to share her ideas and opinions, but only in small groups or in a one-to-one situation.

… Fiona commented that grammatical problems created difficulties for her in expressing her ideas both in writing and in oral discussion. This … limited her opportunities to speak and isolated her during oral discussions. Fiona realised that, no matter how hard she tried to express her ideas in English, she was hampered in this second language by grammatical problems.

Her brothers Stephen, an 11-year-old, and Vaemoa, a 13-year-old, were experiencing similar difficulties. Speaking in front of the class was a major barrier for them. They appeared to ask their questions in a one-to-one situation rather than in front of the class. They were both experiencing difficulties in following instructions, and in understanding oral interactions occurring in the classroom. For them, listening seemed like a barrier which decreased their understanding. The speed of the spoken English language they heard and the unfamiliar accent English speakers used in New Zealand was confusing for them.

… All four children showed ability in writing ahead of their ability in oral English language. This is a result of having less time in the use of language in oral interactions and also reflects on the way they learned English in their school back in Samoa, where more emphasis was put on writing.

… Newly migrated students like the Sasagi children often don't have the confidence to participate in oral discussion in English. Their ideas are mainly expressed in their mother language. These children quickly draw contrasts between their new and old school learning environments. In their school back home … their native language played a supportive role in the learning of English. Their new school learning environment does not seem to have this benefit. Vaemoa felt that the learning of English was static – "If you can't speak it, you have to wait until you know how".

In oral and written language, the children were continually struggling to develop confidence to participate. [Sixteen-year-old] Junior had strategically reduced the language problems he encountered by forming associations with peers and friends. Junior, a very quick learner and a confident student, sought to avoid his fears through getting involved only in small, peer-group interactions.

Having limited English was preventing these students from expressing their ideas and thoughts fully, both orally and in writing. One of their main challenges lay in the sharing of ideas in verbal form. To be able to express their ideas effectively, they had to form them first in their native language before transforming them into English. This kind of transformation is a complex process that involves skills such as … organising and interpreting information. Having to do this meant that these children had a lot of work and catching up to do.

Lack of language experience involving visual resources and information technology also held the Sasagi children back in their language learning. In Samoa, their cultural experiences had rarely been used in their learning, and their schools had been poorly resourced in comparison to the New Zealand schools.

… The unfamiliarity and strangeness of their new school environment was another challenge for the Sasagi children. When they arrived at their new school, they still had in their minds the picture of their school back home. … The newness of the resources and the school buildings, and the colourful appearance of the big-size classrooms initially felt threatening to these children. There was also the initially threatening experience of facing new teachers, a new school principal, and new students.

… Newly migrated Samoan students have to cope with many changes and trends in their new schools in New Zealand. The classrooms, school programmes, timetables, and routines are all new to these children. The Sasagi children have experienced vast changes in their schooling. In Samoa, schools start at 8.00 am and finish at 1.30 pm. … Teaching styles and teaching approaches are varied. Because of the very limited resources, the teacher often has to provide all the information the children need for their learning. This makes it hard to promote independent learning through students conducting their own studies; instead, students are required to learn the right answers. Students from Samoan schools will naturally feel that they have to provide right answers to questions and problems, rather than seeking the opportunity to take risks in learning and trying things out.

In addition, newly migrated Samoan children in New Zealand schools are more reserved and quiet than most other New Zealand children. Lack of oral interaction and sharing at home, as a result of their cultural upbringing, perpetuates this reservation and fear to speak out. In Samoa, the home and school operate according to the same model, and work hand in hand to form children's behaviour.

Both teachers and parents in Samoa want to make sure that the children behave appropriately, and the ideal child is nothing else but well-mannered. … Children are strictly taught to respect and obey. Teachers are very important people in their lives. When students go to school, they make sure that they display their very best manners. They believe that the best behaviour is shown by being quiet and a good listener. It is shameful for parents to have badly behaved children at school. When children misbehave at school, they hide it from their parents.

… When the Sasagi children started going to school in New Zealand, they observed and contrasted two distinct cultures. Very quickly, they learned that their culture was different from the New Zealand culture and their upbringing was different from that of most children in their classes. They felt that their upbringing made them different. The teaching methods and approaches used by teachers here seemed the opposite of what their teachers had done back in Samoa. Junior commented that teachers in New Zealand schools encourage children to get involved in oral interactions and discussion of topics. They promote independent learning by encouraging children to take responsibility for their own learning.

> "The teacher gives me the opportunity to do my own study and research. The teacher models, supports and facilitates me through the process and I do most of it."

Vaemoa said:

> "My teacher encourages me to correct my own spelling mistakes and sentence structure. She provides strategies and clues to help me self-correct my own mistakes."

Fiona felt that the shortage of resources in her school in Samoa had caused and created difficulties, because of the variations in the way she had to learn.

> "In Samoa we hardly have Reading Comprehension because of the lack of materials. If the teacher is able to find a reading material, she/he has to write the whole story and the questions on the board. We learn from the board rather than having other new methods of teaching and learning that are very influential in New Zealand education."

These children saw a lot of new things in their classrooms. Every classroom had its own computer. Video and TV machines were available all the time. Teachers, instead of using the whiteboard, often used overhead projectors for teaching. Film strips were also available for all classrooms. There were reading books everywhere in the classroom. Children seemed to be very relaxed throughout the day.

Eleven-year-old Stephen said that, in his new classroom, children were allowed to lie down and read.

> "We choose to read materials we prefer to read most of the time. We don't have to sit on our chairs when we read. We can sit on comfortable cushions and couches at the reading corner."

Although newly migrated students have access to these new things and resources, it still takes a long time for them to overcome their fear of not being allowed to use them, and their cultural background rarely allows them the time and opportunity to try things out. Anything that is new to their eyes, becomes a threat. As an example, computers seemed like a real threat to these children.

Newly migrated students, such as the Sasagi children, rely strongly on the richness of their cultural understanding for their learning. Their cultural understanding is seen as a form of security which protects them. It also acts as a motivator which enhances and motivates learning. They bring with them into the school their cultural experience, with the desire to be valued for this.

But because they are a minority group in their classrooms and school, they feel intimidated by the language and the different experiences in the classroom. At the same time they feel threatened by losing their culture. The conservative way they used to live has started to change into a more open lifestyle. Their new learning experiences speed up the process of cultural change, altering some of their culturally based perceptions.

... These children begin to see things done and performed differently. They hear the language some children in their classroom use and it sounds unpleasant and unacceptable. They see behaviours that are unacceptable to them being displayed by many other children. They see and hear the negative ways some children respond to their teachers.

Some New Zealand children eat their food while walking around the playground. In the Samoan culture, it is bad manners to eat while walking. Other important cultural practices that are not followed by most New Zealand children include the sharing of food in particular ways, and the lowering of body positions while walking beside a group of people. Junior expressed his early experience as threatening and confusing.

> "I know I don't have to follow these behaviours or speak the way they talk, but I find it very unusual."

Junior's first English assignment was to prepare a three-minute speech. In preparing his speech, Junior felt he had an opportunity to comment on some of his peers and to challenge their behaviour and attitudes towards the teachers. He used his own cultural values in his speech to emphasise the importance of good behaviour in the classroom. Junior stated that:

> "The way children respond to teachers is incredibly unacceptable. It shows disrespect, and it's bad manners as far as I'm concerned."

His cultural upbringing came through clearly in his speech as he declared that children must obey and respect the teachers, no matter what. He went further and commented on the consequences of dramatic misbehaviour for students in Samoa. Junior was very pleased with his speech, especially in his courage to deliver a speech for the first time in English, in front of an English-speaking class. The feedback from his teacher was tremendous and was reflected in his score of 15/15. Junior was confident that his message was clear and effective. His voice was effectively used and his peers' reactions and responses towards his message were by no means negative. As a result, Junior developed self-confidence about speaking in front of the class. He was well liked by his peers. He made a lot of friends and he's been well respected. ...

Home Differences

Mr and Mrs Sasagi are supportive of their children. They migrated to New Zealand to provide their children with a better education and they offer the children all the support they need. The parents understood that the new schooling experience and new process of learning in New Zealand schools would be more challenging for their children. They also have an awareness of many educational trends, as well as of needs and problems their children have. They rank "language barriers" as the top of all educational problems for their children. Although their children can speak some English, it is still not enough for them to be able to participate and communicate fully in classroom discussions. They are aware of the need for their children's English language skills to be improved, so that they can perform well at all school activities. They encourage their children to speak English at home as much as they can. They are confident that their children's Samoan language skills will never be lost.

At home, the parents have tried to keep their children involved with their normal family routines. The children can see that the patterns and symbols of their culture remain constant in their new environment. For example, the children prepare the food for dinner after school and they participate in family evening prayer. They go to church on Sunday and continue to "keep the Sabbath holy", singing hymns and reading from the Bible. Fiona, the oldest child and the only girl among the four children, continues with her role as the main helper in cooking and housework. She helps her mother in shopping, cooking, and sewing.

But while these routines continue, the family has noticed some changes since they moved to New Zealand. The children now have to spend more time on school work. This leaves less time for cultural involvement. And their daily routines have changed. In Samoa, children have a set pattern of tasks to follow each day.

... This routine of tasks has naturally lapsed since the Sasagi children have been in New Zealand. ... The transition from a very slow upbringing in Samoa to a fast moving lifestyle in New Zealand has a major impact on Samoan children's education. The children now have access to various resources. ... They learn new behaviours from other children. They have access to a variety of reading materials. There is print everywhere. They begin to enjoy walking around huge buildings and to imitate the new lifestyle and fashions. On the street, they hear bad language being used by their peers. ... The behaviour management systems of schools in New Zealand and Samoa operate differently.

... The Sasagi children had commented that "children here don't get the strap, but we do in our schools in Samoa". One newly migrated student described his schooling experience in Samoa as like being in the war.

> "I remembered I never like going to school because I was very intimidated by the teachers."

It is important to a Samoan teacher that students do their work properly, do it on time, and do it right, he said. Children can get the strap for not living up to some of these expectations. ... Because of this, Samoan children seem to be more reserved and are lacking assertiveness.

... The Sasagi children have praised the way New Zealand teachers manage discipline in classrooms. ... Teachers use a lot of positive things, such as stickers, to maintain good work.

... Swearing and disrespect shown to the teacher, however, are seen as serious cases of behaviour problems, and children who act like this deserve to be severely punished, in the opinion of the migrant children.

> "We get confused sometimes when these serious behaviours have not been attended to. It makes us think that there is nothing wrong being like the way these children reacted to the teachers."

Parents too would like a good, strong, discipline system in schools, to support. Parents of newly migrated students expect teachers to be well respected and honoured. They encourage their children to obey and to follow teachers' instructions. In return, they want teachers to respect their children's values, cultural perceptions, and previous experiences. To reinforce children's existing language skills and use their cultural experiences in lesson and discussion is important.

Misunderstandings arising from language and cultural differences can create major communication barriers. Palagi children often speak so quickly that Samoan-speaking children find it hard to follow. But even though Samoan children don't understand the whole lot, they usually pretend they follow well. They don't want to embarrass their Palagi peers, so they listen carefully and make positive gestures so that the speakers don't guess they don't understand. In interaction and conversation, Samoan children don't ask many questions or interrupt while someone is talking. They focus on showing respect rather than on trying to maintain a good flowing conversation.

It is common for Samoan children to be very quiet in class lessons. They are afraid of being asked to respond, or to make a contribution to the lesson, and when they do interact they generally use simple, short sentences.

… Mrs Sasagi has … commented on the development of language at home. She said that the children had initially been encouraged to speak English at home so that they could be confident when speaking at school. ….

> "We see the development of the English language in the way they speak. Especially the two young boys. They hardly speak Samoan at home now. On the telephone, we hear them speaking English. Stephen has developed good English structure in the way he speaks. In the early months of their arrival, Stephen used the word 'what' when answering the phone but now he used the word 'pardon'. Also the older children, although they speak Samoan at home, they are now beginning to develop some difficulties in the use of Samoan."

The parents have seen the power of the English language, which begins to take over their children's native language. Their strong Samoan accent has vanished.

Children's Perceptions

Earlier on in the study, the children had written about their fears, expectations, and predictions about their new schools. Later on, they wrote about their current experiences. The children have been asked to write in either language, English or Samoan.

It is interesting to see the development of the language, although all mentioned it as the most common problem. All four children talked about the importance of being confident in speaking. Most of them have developed confidence through the help of peers and friends.

Children's reports when they first started school in New Zealand

> **Tausaga muamua i le aoga**
>
> O le mea lava na ou popole ai i le taimi muamua lava na ou alu ai i le aoga, o le tilotilo mai o tamaiti aoga ia te au. E ese le lagona sa o'o mai ia te au, o le tilotilo sioa mai o tagata ua tau mai ia [te] au ou te le aumau iinei i Niu Sila. E faapena foi le lagona sa o'o mai ia te au, ina ua ou savali i totonu o lo'u potu aoga fou, ae sa toe suia lea lagona ina ua talia fiafia au e lo'u faiaoga ma au uo.
>
> I le taimi muamua, sa faigata lava. A fesili mai teneiti ia te au, sa faigata lava ona fai sa'u upu aua ou te le masani ona ou tautala i le latou gagana. Na o le lue lava o lo'u ulu pe'a fesili mai foi le faiaoga.
>
> O le taimi foi na aumai ai la'u timetable, sa matu'a ou le malamalama lava i mea o loo tusia.
>
> Sa alu le aso atoa o tau mate.
>
> E lua au mataupu e ese mai a'u mataupu sa ave i la'u aoga i Samoa. O le Music ma le Japanese. Sa ou look forward i ia mataupu fou. I le amataga o la'u Japanese sa matua ou le malamalama lava. E ui lava ina faamalamalama i le Gagana Faaperetania ae

atili ai lo‘u le malamalama. E tele mea ou te le malamalama ai, ae le mafai foi ona fai se fesili. E le gata ina ou fefe ae ou te le iloa foi ni upu e fa‘aaoga i fesili.

Fiona Sasagi (17)

I felt very scared going to school because of having a little trouble with the language. Not only that but of what I saw in the movies, about bullies. I was very scared of the teachers and the Principal. But when I entered the rectors office he greeted me with a big smile and said that he was my friend and not to be afraid. This got out all the bad feelings about the language and talking in front of people. When I entered my first class "Music" the teacher was very friendly and so was the students. Some of the student told me that they were very scared of me when I wouldn't answer them back. They thought I was a bully a big Samoan bully like some of the guys in school. My first assignment I can still remember. We had to make a speech about something we know. This assignment was for English. I made my speech about school because of some of the students discipline. They would play in class for the rest of the day. I told them in the top of my voice that they came to school to learn. I got 15/15 for this assignment. This gave me self confidence. I wasn't scared of talking in front of anyone anymore. I made friends easily they (the students would come up and talk to me). I made about three friends everyday. My other problem was playing sports while a big crowd was watching. The first tackle I made in the trials was a high tackle. But now I only do big hits like Vaaiga Tuigamala. Some of the students that talked to me I didn't even know. They know about me because of the rugby game.

Junior Sasagi (16)

The thing that I was so scared in my first day at school, is that I was so ashamed to talk in front of the class. And was so scared of asking the teacher about something that I don't understand.

Vaemoa Sasagi (13)

First day at school I felt so nurvess that I cant speek inglish that much, I thought there were no Samoan kids at their school, by the time I got there I felt scared that I cant even understand any words that my teacher has told me.

Stephen Sasagi (11)

Children's reports after 8 months at school

Tausaga lua i le aoga

Ua ou fiafia lava ua i ai ni au uo, ou te talatalanoa i ai, ma fesili foi i ai i se mea ou te le iloa. Ua mafai foi ona ou talanoa i o‘u faiaoga e fesoasoani mai ia te a‘u. Pau lava o‘u faafitauli, o assignments po‘o written work. E moni e mafai ona ou faamatalaina se mea, ae le lava upu e faamatala lelei ai.

O le isi foi mea e faigata, o le taumafai e tausisi i la‘u timetable. Ou te taumafai lava e faamasani ona study i po uma, ia ou o‘o atu i isi vasega maualuluga ua ou iloa faaaoga la‘u timetable. O le faalavelave i nisi taimi o le tele foi o feau i le fale. O nisi taimi e alu foi le tele o le taimi i feau (chores) ae laiitiiti le taimi mo meaaoga.

Fiona Sasagi (17)

Right now I'm not scared anymore I have got a lot of friends to talk to and to play with. I'm not scared to talk to the principal and the teachers. When something important comes along I will just go to the deputy rectors office and talk to him. I cant talk to the rector because he is not their most of the day. When I don't understand my assignments I would talk to the teachers. And now I participate in athletic sports and play rugby at two positions wing and center. I'm not scared of playing in front of a crowds. I'm not scared of anything anymore except my parents.

Junior Sasagi (16)

9/7/96

Today, I've still got some problems talking in front of the class, when I am talking in front of the class, I don't look at them, I only look at the carpet. Asking the teacher is not a problem anymore. That's about all my problems.

Vaemoa Sasagi (13)

11 July 1996

I've got friends, I enjoyed doing maths going to school to, it like at Samoa playing with a friend its not like the olden days, my faverout subject is art. Some I can just speek to the teacher. All my friends I can just speek to them in inglish.

Stephen Sasagi (11)

Conclusion

The utilisation of their language and cultural values in the school and classroom programme is important for newly migrated Samoan students' learning. To maintain and develop their skills and confidence in their performances in school, teachers and schools need to pay attention to both their educational and their cultural needs. All students should be encouraged to learn, understand, and respect the importance of language and cultural diversity.

> "Students whose mother tongue is a Pacific Islands language ... will have the opportunity to develop and use their own language as an integral part of their schooling."
>
> *The New Zealand Curriculum Framework*, page 10

... Bilingual skills are required in a number of situations at work and in the community. Learning a community language like Samoan will help both Samoan and non-Samoan learners to function more effectively in contexts in which Samoan is used.

The formulation and development of a positive racial climate and positive attitudes towards different ethnic groups in the school is vital for all involved. Including both the language and the cultural values of newly migrated students in schools helps them maintain confidence as they participate and learn. It is important that teachers support cultural diversity by incorporating the culture, language, and experiences of Samoan children into the classroom curriculum and the daily activities of the school.

Our aim is to cater for the educational needs and problems of newly migrated Samoan students. We help them to maintain all their educational needs by promoting the continual use of their own language and culture and at the same time maintain the learning of English.

I am concerned about the strong influence of assimilationalist policies in our schools, where all immigrants are expected to learn English, to learn in English and to fit into New Zealand society. Newly migrated students when started at school are encouraged to learn English. They feel they have no choice. One of the Sasagi children said:

> "I know my Samoan is important but not as valuable as learning English. I only use my Samoan at home but English is used everywhere. When I walk out of our house door I start to think in English and forget about my Samoan until I come home."

And one of the older children says:

> "It doesn't matter if I don't speak Samoan, but English, I have to learn it – English gives me wider opportunity to education and most important is to get me a career."

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Learning to Be and Learning to Live Together

This paper was the basis of the workshops run by Manying Ip at the Values in Education Conference held in Wellington, March, 1998.

Education and Values

As educationists, we all believe that education can:

- foster development, both personal development and the development of an atmosphere in society;
- encourage a broadening of mind and suggest alternative viewpoints;
- enhance self-worth;
- reduce exclusion and ignorance.

I'd like to share my thoughts with you, primarily as a social historian who has researched extensively on the Chinese who were the earliest and most numerous of the visibly different ethnic immigrants to New Zealand. I also speak as somebody from within this ethnic group.

Learning to Be: Building an Identity

Building a sense of individuality and national identity during a time of change

We need to develop the values of self-worth, the pursuit of personal excellence, the growth of confidence, assertiveness, and courage. This can only come with the awareness of identity of self and our collective national identity – Who am I? What is New Zealand? What is a New Zealander?

Only when you know yourself can you know others, and understand your relationship with others. If you don't know yourself, your thoughts are likely to be impressions based on feelings and not reasons. Stereotyping and prejudice will creep in.

The challenges of globalisation in the late 20th Century

Where does New Zealand fit in, when the world order is changing fast? From being the Britain of the South Pacific, the loyal and faithful Dominion (the "where England goes, we go" attitude), we are now suddenly on our own. What do we do without "Mother England"? Does this old self-image still affect us, and is it one reason why so many of us lack the skills to live with others?

Dominion "Civics"

In 1923, there were 3035 Chinese in the Dominion, in spite of the fact that the poll tax had been increased to 100 pounds per head … What applied to the Chinese person applied also to the Indian, but with a difference. The Indian was a British citizen; the Chinese was not … There were other "undesirables", of course, besides coloured people. Criminals, invalids, and the insane, who would all very likely become a charge on the community, were not admitted.

Implicit in the teaching of the 1920s was the idea that New Zealanders should not be "coloured". Both Chinese and Indians were simply undesirable (there was no need to state a reason for this). They were expected to become a charge on the community – the New Zealand community of the time did not include coloured people. This kind of low-level but steady and insidious discrimination meant that the Chinese community was deprived of the chance for healthy and robust growth.

Learning to live together: fostering tolerance

We used to be preoccupied with the distinction between "us" and "them", the assumption that there is potential rivalry with "others" whom we regard as different. The uniformity of monoculturalism breeds feelings of insecurity. We easily feel that we are being disenfranchised, dispossessed, and displaced.

Many people in our society still retain a primordial fear of the "stranger", the "bogey man", a fear and dislike of people who look different. This may be a left-over survival instinct based on the laws of the jungle. But how much longer should we be influenced by such outdated instincts?

The first step is to recognise that the seeds of this prejudice are within all of us. Ask yourself "How many/what percentage of foreigners (among the New Zealand population) is the ideal? Who are foreigners?"

I personally witnessed the tensions and unease of racism rearing its ugly head when the population of Chinese in New Zealand went above 0.6% in 1986. If six persons in a thousand is too many, then what can one say? I was told, from time to time, that it is not offensive to label Chinese New Zealanders as "foreign". They said "We are just stating the obvious" (!)

Yes, Chinese people who live in New Zealand are visible, and no, they are not foreign. How do we define "foreigners" and "aliens"? By their country of origin, the amount of time they have lived here, or their commitment to New Zealand? In reality, many people do not take time to check, so their assumptions are based on other people's physical appearance. Azaleas, rhododendrons, the wisteria, even the gingko, are accepted: I have yet to see the sign "foreign flower/imported flower/Chinese flower/alien flower" on these plants in a flower show. In fact, the Chinese gooseberry became the "Kiwifruit" – so desirable that it is totally incorporated! People ask the question, of new immigrants, "Why don't they fit in?" But new recruits in any corporations, banks, and other institutions are given orientation programmes. Quality recruits are important assets to these establishments, and they are valued. New immigrants to New Zealand can feel that they are left to sink or swim. What chances are there for newcomers who are overwhelmed by hostility, marked by physical and linguistic differences, and expected to break the golden rules of the adopted country?

The basis of learning to live together

New Zealanders need to accept and respect the basic humanity of the newcomers. A recent survey asked Chinese migrants "Why did you come?" The responses were, "for a better lifestyle" and "for the education of the children". Is it so different from the time of Wakefield and the Aurora settlers, the 1830s and 40s?

We must aim at building a society with fairness and equity, one that respects differences and shows a spirit of goodwill and co-operation. We also need openness and honesty. "My neighbour (this Asian immigrant) always took that corner too fast!" someone told me angrily. "No, I never spoke to him about that."

New Zealand is a small country with a very small population. We cannot afford to waste human resources, energy, and chances. What colour is a New Zealander? Why is New Zealand an immigrant nation that lacks the spirit of inclusiveness? This spirit should be one of the most important values that we work towards.

The pursuit of personal excellence

Confucius said, "With the superior man, he wishes to fulfil his own potential, so he works to fulfil the potential of others." The ancient Chinese state philosophy was a philosophy of humanism par excellence. The moral human being was considered the greatest strength of both the society and the state. To enable others to pursue their fullest potential and excellence, for the collective good of New Zealand, we need to be comfortable with ourselves, at ease with change, and attuned and sensitive to the needs of others. Insecurity breeds fear, which is the fertile ground for prejudice.

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Offer Me Encouragement at Every Opportunity

Consider
where I come from:
        large family
        church commitments
        financial hardship
        language barriers
        lack of confidence
                at school
                I hide in the background
                struggling to understand.

So please try to understand what I have written
what I have tried to express.
Offer me encouragement at every opportunity
help me to express myself freely.

Consider
my reluctance to approach
my reluctance to take risks
my reluctance to challenge the confident culture.

Offer me encouragement at every opportunity
Empower me
so that I can learn.

by Lino Nelisi

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